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The
CHRISTIAN CENTURY
Published Weekly

Snow White and Escape From Reality

An Editorial

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DARTMOUTH COLLEGE

Northern Baptists and the Ecumenical Spirit

By Albert W. Beaven

Malaya's Opium Monopoly

By Richard Terrill Baker

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In This Issue

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PASTOR IGNOTUS

is the minister of a church in Indiana who, for obvious reasons, wishes to remain anonymous.

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is a writer on international affairs, residing in Brooklyn, N. Y.

Coming

One of the difficulties of the summer season, from an editorial point of view, is that with its coming conferences, conventions and church gatherings of all sorts proliferate. As a result, much more church news comes pouring into the editorial office than the hard-pressed news columns can accommodate. It is a cause for sorrow when exigencies of space force the holding over of live news items, but just at this time of year there seems to be no escape. . . . The executive secretary of the National Conference of Jews and Christians, Everett R. Clinchy, has recently returned from Europe. His study of Hitler's "Greater Germany" raises many considerations which have almost escaped American attention hitherto. . . . Perplexed parents will find a kindred spirit in Frederick Hall, who tells how "I Went to Church with My Children."

The CHRISTIAN CENTURY

July 20, 1938

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Calendar of Coming Events

June 20-July 29. Institute on Inter-American Relations, University of Denver, Denver.
June 28-Aug. 5. Institute of International Affairs, Pennsylvania State College, State College, Pa.
July 9-23. Summer Institute for Social Progress, Wellesley College, Wellesley, Mass.
July 17-21. Institute of International Affairs, Colorado State College of Education, Greeley.
July 18-22. Methodist Episcopal Pastors' Conference, Garrett Biblical Institute, Evanston, Ill.
July 18-29. Faribault Summer School of Christian Education, Faribault, Minn.
July 22-28. Youth's Temperance Council Encampment, Peddie Institute, Highstown, N. J.
July 25-30. Ninth Annual Conference for Ministers, Presbyterian Theological Seminary, Chicago.
July 25-Aug. 12. Writers' Conference, University of Colorado, Boulder, Col.
July 26-29. Norwegian Lutheran Synod Pastoral Conference, Mankato, Minn.
July 26-29. National Institute of Human Relations, Estes Park, Colo.
July 29, 30. Methodist Men's Convention, Newton Hamilton, Pa.
July 30-Aug. 13. Vacation Term for Biblical Study, St. Hilda's College, Oxford, England.
Aug. 1-14. Seventh Pastors' Institute and Educational Conference, Divinity School, Chicago Theological Seminary and Disciples Divinity House, University of Chicago, Chicago.
Aug. 2-8. World Christian Endeavor Convention, Melbourne, Victoria, Australia.
Aug. 4-10. National W. C. T. U. Convention, San Francisco.
Aug. 6-19. Seventh Canadian Institute on Economics and Politics, Geneva Park, Lake Couchiching, Canada.
Aug. 6-20. Congregational Vacation Conference, Star Island, N. H.
Aug. 9-14. General Church School Convention and Connectional Council, African Methodist Episcopal Church, Cincinnati, O.
Aug. 10-12. Congregational Retreat for Women, Star Island, N. H.
Aug. 10-14. Youth Temperance Council Encampment, Camp Robert Fairies, Decatur, Ill.
Aug. 15-24. Second World Youth Congress, Vassar College, Poughkeepsie, N. Y.
Aug. 21-28. Northern New England School of Religious Education, Durham, N. H.
Aug. 24-26. Youth Temperance Council Encampment, Spiceland, Ind.
Aug. 27-Sept. 1. Youth's Temperance Council Encampment, Y.T.C.A. Camp, Flint, Mich.
Aug. 25-29. Youth Temperance Council Encampment, Camp Elizabeth Lupton, Chattanooga, Tenn.
Aug. 29. Mid-West Synod, Reformed Church in the United States, Elmhurst, Ill.
Aug. 29-Sept. 1. Youth's Temperance Council Encampment, Jackson Mills Camp, W. Va.
Sept. 6. Northwest Synod, Reformed Church in the United States, Alleman, Ia.
Sept. 7-17. Y.W.C.A. World Council, Elgin House, Lake Joseph, Muskoka, Canada.
Sept. 19-22. Y.W.C.A. Canada-United States Conferences, Elgin House, Lake Joseph, Muskoka, Canada.
Sept. 20-22. Evangelical General Board of Christian Education, Western Union College, Le Mars, Iowa.
Sept. 28-Oct. 2. Evangelical General Board of Missions and Missionary Centennial, Lemoyne, Pa.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

LAST WEEK something was said in these columns about the bitter anniversaries which are being kept this month in China and Spain. There is another anniversary which falls in July that should be marked by all Christians who believe in religious liberty. One year has passed since Martin Niemöller was arrested. In the year since he preached his last sermon of defiance from his Berlin-Dahlem pulpit, Pastor Niemöller has been tried and virtually acquitted. The nominal fine imposed by the court has been discharged. But Niemöller is still a prisoner, kept now in solitary confinement in a concentration camp. Millions of Christians continue to remember him in their prayers. It is reported that on the anniversary of his arrest more than three thousand Germans gathered in a secret meeting in Berlin. Petitions for his release continue to be presented to the nazi authorities. But hope fades that Hitler will allow this man to go free. Something in Niemöller appears to have kindled an implacable hostility in the mind of the Führer. Others have bowed to his will; this man stands as a symbolic figure for all that remains unsubdued within Germany. May God's grace uphold him!

Niemöller Also Has An Anniversary

Attention of Mr. Embree:

AS A follow-up of The Christian Century's comment upon Mr. Edwin R. Embree's recommendation of good whisky as a means of getting the south out of her cultural and economic doldrums (July 6, page 835), there comes an interesting testimonial to the pleased and surprised response his exhortation has evoked from a southern institution that has long been engaged in promoting the consumption of whisky without ever once suspecting that its efforts had such social value or might enlist the support of such a valiant ally. A correspondent forwards a circular issued by a concern which he describes (we do not know how accurately) as "one of the most notorious dives" in a city which is more than ordinarily notorious for its dives. After quoting Dr. Embree's formula for an educated man, "a scholar, a gentleman and a judge of good whisky," the circular continues: "Altogether a rather startling statement from an educator of Dr. Embree's prominence. It will no doubt be questioned by some, but none can question Dr. Embree's frankness. We wish to be just as frank in telling you that the _____ _____ serves the good whisky that it takes to fulfill the third requisite of the doctor's epigram. At the _____ _____, in a gentlemanly atmosphere, you may attain that 'mellowness and expansion of personality which comes from the grape.' Won't you give us a trial? The place is large and cool, and there is dancing nightly to _____ _____'s orchestra. It would be a pleasure to serve you and your party." Thus, it will be observed, at least one branch of southern business, so far from being offended by Yankee intermeddling, responds promptly, cooperatively, even gratefully. Dr. Embree's campaign for the uplift of the south is on!

Palestine Again Swept By Violence

BRITAIN'S announced "strong arm" policy has evidently failed to pacify Palestine. The electrified barbed wire fences erected along the border and the hard boiled police officers brought in from India have not been able to put an end to acts of terrorism. In less than two weeks more than sixty persons are known to have been killed and more than three hundred wounded. Military and naval reinforcements are being rushed in, but at this writing the situation is worse than it has been for years. The most serious aspect of the present outburst lies in its revelation of the increasing readiness of Jews to resort to violence. The trouble started, in fact, with the arrest of a young Jew, Shlomo ben Joseph, for firing on a bus loaded with Arabs, and his subsequent execution. Under British military law, Arab terrorists in Palestine found in possession of arms have been executed. But when this Jewish youth, a member of the bellicose "Revisionist" group of Zionists, was apprehended red-handed in a murderous assault, Jewish strength was mobilized all over the world to secure a mitigation of his sentence. For example, such

a paper as the *Jewish Frontier* of New York argued that "there is a difference between the act of an Arab terrorist who attacks and a Jewish 'criminal' who also commits a brutal and illegal act but who does so under the pressure of pent up anger and suffering." The ben Joseph incident evidently stirred the Arabs also to act under the pressure of *their* pent up anger; the days which have followed have been a continuous horror of retaliations and counter-retaliations, with the number of Arab killed exceeding the Jewish. As the terrorism spreads on both sides, it becomes likely that present efforts to work out plans for autonomous civil administration will have to be abandoned, while Great Britain will settle down to an indefinite period of old-fashioned military occupation.

The Passing of a Great Jurist

JUSTICE CARDOZO once said: "I do not know how it will all end. I know that it has been an interesting time to live in, an interesting time in which to do my little share in translating into law the social and economic forces that throb and clamor for expression." The words accurately summed up the remarkable contribution which this great jurist, who died on July 9, made to American jurisprudence. For Cardozo's legal fame rests primarily on the sixteen years which he spent on the bench of the New York court of appeals. The opinions which he wrote there won him fame among lawyers in every part of the nation, for he carried farther than any predecessor the adaptation and application of the old common law to the changing conditions of America's industrialized society. When he ascended to the Supreme Court, appointed there by a somewhat reluctant President at the virtual ultimatum of the lawyers in the Senate, Justice Cardozo carried on the tradition of historic dissents in behalf of human rights which had been inaugurated by Justice Oliver Wendell Holmes, whom he succeeded. He had the satisfaction, however, of living long enough to see the minority views which he upheld in the early days of his service—in company with Justice Brandeis and Justice Stone—become the majority opinions of a later period. Justice Cardozo's career furnishes a new reminder of the length, as well as of the value, of the contribution which Jews have made to the building of this nation. On his maternal side, his first American ancestors landed in New York in 1654; a paternal ancestor settled in the same city in 1752. Many of his forebears played distinguished parts in the period of the Revolution; one great-great-grandfather, a rabbi, took part in the inauguration of George Washington. But it was the justice's own career which brought him a unique fame as legal philosopher and innovator. Where can the President turn to find his equal?

Kansas Wooed by Clerical Hate Peddler

KANSAS, not long ago a happy hunting ground for the Ku Klux and "Doc" Brinkley, is being treated to another gaudy political campaign. Four candidates are scrambling for the Republican nomination for the United States Senate, and at the moment the aspirant who seems to be heading the field is the Rev. Gerald B. Winrod. Many of our readers must be acquainted, at least by reputation, with the Rev. Mr. Winrod. For several years, as an independent evangelist and publisher of superfundamentalist papers in Wichita, Mr. Winrod has circularized the American clergy in behalf of his particular brand of orthodoxy, red baiting and religious intolerance. He is being attacked in the present campaign as a fascist, largely because he has been enthusiastically endorsed by the American Nationalist Confederation, "official organ of the Fascist party in America," and by such notorious individuals as Robert Edward Edmondson, the New York Jew-baiter. But Mr. Winrod is not so much a fascist as he is an outstanding example of that not unfamiliar type—the evangelistic rabble rouser. As such, he has taken in almost all the territory in sight in his attempts to stir up hatred. He has slammed the Catholics, poured it on the Jews, howled about the machinations of Moscow and called for a continuous red hunt. Then when other topics have seemed to be lacking, he has attacked the apostacy of the churches and held up the Federal Council of Churches as a sort of combined agent of Satan, Stalin and the Jewish international bankers. If Kansas contributes the Rev. Mr. Winrod to the Senate, it will have done its utmost to hasten the disintegration of that body. One noticeable feature of the Kansas campaign is the silence of Mr. Landon on the Winrod candidacy. Mr. Landon has recently criticized President Roosevelt for his silence on Mayor Hague of Jersey City. Rightly so. But it is strange that the Republican leader, who can see the peril to democracy in the Democratic boss of New Jersey, should be so blind to the implications of the Winrod campaign in his own state.

Transform the Community or Save the Individual?

SPEAKERS at the National Conference of Social Work, recently in session at Seattle, came into head-on collision in their discussion of the cause and cure of juvenile delinquency. The issue, reduced to its simplest terms, was whether there is any use in carrying on the so-called "character-forming agencies," boys' clubs, settlement houses, behavior clinics and the like, or whether the only course that gives any promise of success is the regeneration of the community as a whole. One speaker, pointing out that delinquency had showed a steady increase in the slum areas of certain cities at the same time that these agencies had been vastly multiplied and extended, argued that all such efforts to deal with the individual were evidently fruitless and that the environmental factor was the determining one. Others stressed the importance of even more careful attention to individual cases and the correction of maladjustments by intelligent and sympathetic treatment. But why should there be any conflict between these two aspects of social pathology? There is no reason why anyone should deny, and probably no one would deny, that the lives of individuals, young or old, will never be what they should be until we "take the community as a whole and seek to transform it," just as no one can sensibly deny that such diseases as typhoid and yellow fever should be stopped at their source and that

the community should be cleared of foci of infection. But it is just as obviously true that different individuals react in different ways to the influences supplied by the community as a whole, and that, in character building as in sanitation, something can be accomplished by building up resistance and by introducing new and wholesome environmental factors. An argument as to the relative importance of the two procedures is rather painfully reminiscent of the ancient debate as to the priority of the chicken or the egg.

For the Freedom Of the Movies

ABOUT forty per cent of the profits from American motion pictures comes from their sale in foreign markets. Germany, Italy and Japan constitute a considerable portion of these markets. These totalitarian countries will permit the exhibition within their borders of no motion picture which in theme or effect raises any question about the glories of war or of fascism. Several pictures have been shelved because their American producers feared they would be banned abroad. Knowing this and facing the same ban, Walter Wanger has recently produced "Blockade," a picture dealing with the present war in Spain and winding up with an appeal to the conscience of the world against the bombing of women and children and their starvation by blockades. He probably counted on the American market alone to sustain the costs of the picture. No sooner was it released, however, than various organizations in this country set up a cry against it. The supreme board of the Knights of Columbus branded it as "an excursion of the motion picture industry into the field of leftist propaganda." The opposition has been so hot that Mr. Wanger has had to abandon the production of his projected anti-nazi film, "Personal History." Samuel Goldwyn has stopped work on "Exiles" and Metro is said to be whitewashing "Idiot's Delight" so as not to offend the warmakers. This raises once more the question of the freedom of the screen. The Christian Century believes, without qualification, that it should be free. We have had much to say about the need of most producers for a greater sense of social responsibility in providing the screen fare for the nation's millions, young and old. We hold to that position. But we hold with equal tenacity to the position that a producer who accepts this responsibility should be utterly free—as free as any newspaper or magazine—to present truth as he sees it. Our Catholic friends perform no service either to America or to the cause of better movies by hampering that freedom. Should they not re-examine a position that puts them on the side of Germany, Italy and Japan in regard to this picture?

Friends of Spanish Contestants Agree and Procrastinate

A GREAT DEAL of temperamental optimism is required to enable one to believe that there is any important significance in the nonintervention commission's acceptance of the British "compromise" plan for getting the foreign volunteers out of Spain, stopping the flow of munitions to both combatants and, incidentally, fulfilling the conditions which will permit the Anglo-British understanding to go into effect. The plan agreed upon is elaborate to a degree which requires a sixty-page document for the statement of its terms. First, it has to be accepted by the two parties that are the nominal combatants in Spain. Then neutral agents are to be sent to take a census of "volunteers" on both sides. (If the interested powers do not agree upon the accuracy of the count, the plan will go into a snarl right there; and it is highly improbable that they will agree.) Then ten thousand volunteers are to be withdrawn from the side that has most and a proportionate number from the other side. (The Italians with Franco are there under orders from the Italian war office and can be withdrawn by orders from the same source. The most reliable information indicates that the volunteers with the loyalists are there on their own; they may be forced to leave, but they cannot be withdrawn by any comparable process.) That done, belligerent rights are to be accorded to both sides and there is to be a restoration (sic) of international control of the shipment of munitions into Spain. Meanwhile, France, under British pressure, has clamped down on the transportation of arms across the land frontier, and there is no sign of any cessation of Italian and British shipments by sea to the insurgents. And meanwhile also Mussolini, having asserted that he had nothing to do with the bombing of British cargo vessels with neutral goods in Spanish waters, has stopped it. It is difficult to see that the nonintervention conference, in spite of its agreement, has to any appreciable degree broken the stalemate. There still remain these obstructing factors: that Russia, the only active friend of the loyalists, does not trust Franco's allies to keep any promises they may make, and has no reason to; and that Italy has no intention of ceasing to help Franco as long as help is needed and can do any good.

Jewish Refugee Problem Studied at Evian

IT IS highly unfortunate that the outbreak of fresh riots in Palestine should have been timed to coincide with the international conference at Evian to find a solution for the refugee problem. By far the greater part of the refugees in question are Jews who are being forced out of Germany leaving their possessions behind them. German and Austrian Jews total about a million. Their fate is sealed if they remain in the land of their birth. The only uncertainty is as to the time element. If they were gradually forced out over a period of, say, ten years, there should be no great difficulty in absorbing them into other countries. But if, as Hitler's present policy makes more probable, life under the nazi regime is to be made so completely intolerable that immediate exile is the only alternative to virtual extinction, the situation is little short of desperate. It becomes increasingly obvious that Palestine has no place for them. The nations represented at Evian expressed sympathy but felt able to offer only limited hospitality. Our own quota legislation sets bounds to what we can do under the present laws, though practically all who are now coming under the German quota are Jews and the Austrian quota offers some further possibilities. Other countries have similar limits to immigra-

tion and they, like us, have their own problems of unemployment. Peru expressed willingness to do her share, Mexico offered to take some agricultural workers, and San Domingo would do what she could, which is not much. This is an inadequate and disappointing result from such a large outpouring of indignation toward the barbaric cruelty of anti-Semitism and of sympathy toward its victims. Decency and self-respect demand that the liberty-loving nations offer something more than empty words. After all, it ought not to be impossible to find homes for a few hundred thousand families among the civilized nations. It may require some changes of occupation on the part of the refugees and some radical measures of adaptation to new conditions, but it is absurd to say that it cannot be done. The chief obstacle is that each nation wants the others to do it.

Snow White and Escape from Reality

A LEARNED psychologist was saying, the other day, to an assembly of pundits almost as learned in their fields as he in his, that the great popularity of Walt Disney's masterpiece, *Snow White and the Seven Dwarfs,* is evidence of the shattered morale of the American people and of the world at large. Unable to face the horrid fact that civilization is threatened by a disaster that can be neither prevented nor survived, they turn away their eyes and seek in a world of pure fantasy an "escape from reality."

This is nine-tenths pure hokum, if one may say so with due respect for the speaker's standing and scholarship. But it is a kind of hokum which suggests reflection, especially upon the nature and function of mechanisms of "escape," and upon the peculiar mental behavior of those who achieve a delusive simplification of life and an escape from those elements in it which they cannot understand by repeating the formula that these things are avenues of escape from reality. Thus, to one critic or another, poetry, art, religion, humor and everything that springs from faith or fancy are devices for escape from the stern facts of concrete reality. This explanation is applied to phenomena as widely separated as the world-wide popularity of Mickey Mouse and the persistent belief in personal immortality. Religious revivals and night clubs, surrealist art, baseball and musical comedy, all are brought under this comprehensive category, though not all by the same interpreters.

Since *Snow White* has furnished the starting point for this meditation, a few words may be said concerning that unique cinematic achievement. One notes, first, the wide variety of minds to which it has favorably appealed. Four-year-olds, who are certainly not much agitated about the imminence of Armageddon, generally insist on sitting through the film twice. It is arguable that the wiles of the wicked witch and the clutching hands of the magic forest may subject their emotions to an injurious strain, but that is another matter which need not be discussed here. Frightened or not, they like it. If it is an escape from anything it is from the safe but unexciting domesticity of their normal surroundings, certainly not from the impending woe of a war-ridden world. At the other extreme of the cultural scale may be mentioned a world-famous symphony conductor—he cannot be named because everyone knows his name and his opinion was expressed in private conversation—who thought the music was a notable contribution to the art and who intended to hear it again for the third time. It would be a better guess that he found in it a relief from highly sophisticated and pretentious music, from music that is good but heavy to music that is light and still good, than that it diverted his attention from present and future battefields.

There is, of course, a sense in which all activities and occupations that are pleasant in themselves and that are unrelated to our fields of serious effort, with its attendant weariness and worry, are avenues of temporary and beneficial escape. These things were called "diversions" a long while before psychoanalysis began to talk about "escape mechanisms," because they are ways in which tired or troubled minds can be diverted from their burdensome preoccupations. That is the meaning and value of play, for adults at least. But the fact that a man puts his burden down for a few minutes to rest his muscles and straighten his back does not imply that he never intends to pick it up again.

There is probably no serious difference of opinion about this. Most of us have learned how to play in moderation with a clear conscience, and the others will learn it if they do not die too soon from overwork or dissipation, which is a perverted form of play. We can no longer be intimidated by any amateur psychologist's description of our relaxation and hilarity as an "escape from reality," with the sinister implication that it is a pathological psychosis that may become a neurosis if we do not nip it in the bud.

But there are also releases of the imagination, on a higher plane than play, having some of the same values and others besides. Art in all its forms furnishes, both for those who create and for those who appreciate it, ways of escape from bondage to the letter and the crude fact. In the pursuit and discovery of beauty, man finds emancipation from ugliness. In generous enterprises motivated by imaginative sympathy, he escapes from the narrow confines of a self-centered existence. In hope and aspiration, he transcends the bounds of the present. In love, he adds a new dimension to personality.

These are all avenues of escape—not *from* reality, but *to* a larger reality.

Man has been availing himself of these escapes, and exercising his ingenuity to invent new ways of availing himself of them, ever since he became man. No sooner had he made his weapons sharp than he began to make them beautiful. No sooner did he win a victory in fight or hunt than he bethought him to celebrate with dance and rhythmic words. The flute is only a little less ancient than the spear, and perhaps older than the plough. Tribal memories were elaborated into ballad and legend to tell not merely what revered ancestors had done but what their descendants would like to believe they had done, thus ob-

scuring the events of the past by exaggeration and imagination but revealing their hearts' desire. Myths arose to picture vividly the forces of earth and sky and to express man's sense of the mysteries of nature and of his own relation to them. And so down through the ages song and drama, painting and sculpture, and building for beauty and remembrance as well as for shelter, grew into noble arts. Escapes from reality? No. Though doubtless many a creative spirit escaped dull drudgery by doing what he liked better, the product of his artistry opened for his fellows windows through which they could see and doors through which they could enter into a larger world. These were ways of escape into full humanity.

In sophisticated society, when the apparatus of civilization has become a burden by reason of its complexity, or when knowledge has outrun wisdom, there comes recurrently a yearning to return to simpler and sweeter things. The Age of Reason gave birth to the cult of the noble savage. Out of the Enlightenment came Grimm's Fairy Tales—the original "Snow White" included. The French court retreated from the gorgeous palace of Versailles to the Trianon, from the Trianon to the Petite Trianon, from the Petite Trianon to the Buttery, seeking temporary release from the burden of an intolerable splendor in the pretense of simplicity. Woodrow Wilson got away from the war by reading detective stories after he went to bed. Brokers and bankers who never walk ten rods in the course of business tramp miles after a golf ball. President Roosevelt goes fishing. These relaxations, whether of an overelaborated society or of an overwrought individual, are "escapes," if you want to call them that. But they are not instances of social pathology. They are illustrations of the normal and wholesome rhythm of life, whereby there is an alteration of tension and release, of seriousness and gaiety, or complexity and simplicity.

If the arts are a means of access to the ideal, but not an escape from the real, what of religion? Against religion more than anything else has been brought the accusation of being an escape from reality. The more current, and less polite, phrase is "an opiate of the people."

The answer is that every instrument and function by which man may attain his highest level of interests and values is also a means by which he may sink to lower levels. The ladders which rise toward the stars also go down to the pit. Art may be made to serve pornography. Recreation may become frivolity and dissipation. Love of beauty may be perverted into a fastidious and self-centered estheticism. Martial music may marshal men to slaughter. (There's an opiate for you!) Why should it be supposed that religion alone should be incapable of abuse?

If it is asked whether religion is not an escape from reality, the counter-query is, *What* religion? There are kinds of religion, or cults and faiths trading under the name of religion, that stultify the intelligence, cramp the natural human sympathies into the narrow mold of sectarian solidarity, reduce their victims to docile acceptance of tyranny and injustice. Interested men have played upon the religious impulse and have made religion an instrument of statecraft or of priestcraft.

Historically, religion has often been used to divert the attention of its devotees from certain aspects of reality connected with their temporal interests. Whenever this happens, invariably something else also happens that is even worse: the religion which blinds men's eyes to their immediate and mundane interests also fails to minister to those wider interests and to conserve those more precious values which are the special concern of true religion.

Neither religion nor art nor play nor (to return to the text) *Snow White* is an "escape from reality." These all are in diverse ways and different degrees, escapes from banality, from the tyranny of things, from the inhumanity of routine without meaning, from the cramping conception of life as nothing more than a biological process —from all which persistent and pestilent unrealities, good Lord deliver us.

Darling of the Press

ARE you fed up with Babs? We thought so. So, as far as our observation goes, is almost everyone else. There may be some Americans who feel a certain amount of sympathy for, or at least a profound indifference toward, Countess Barbara Hutton (Mdivani) Haugwitz-Reventlow. But for "Babs," that creation of the sensational press whose pet diminutive screams from the front pages day after day, the public in general is rapidly acquiring an active repugnance. If they never saw that name in print again, most Americans would be satisfied.

Yet most of the press will not allow the public a single edition's surcease from the latest misadventures of the 5-and-10 cent store heiress. Babs charges this. Babs' count denies that. Babs' father asserts such-and-such. Babs' lawyers plan thus-and-so. (Pictures on the back page.) A world cataclysm is forming in Europe; the Far East is in flames; South America is struggling desperately to escape another bloody and useless war; fifteen million Americans wrestle with the despair that comes from living on relief. Never mind all that. Here's the latest. Babs, Babs, Babs. Read all about it!

Why in the name of common decency and good journalism should the press persist in serving up this nauseating mess?

Two theories may be advanced in answer to that question—a question which hosts of Americans are asking. The first, which would credit the owners of our newspapers with a sense of their social potency, would hold that in thus continually playing up the antics of the countess the papers are trying to foster a revolution. In a period when millions of people are almost ready to resort to frantic action to protect themselves and their children from a hopeless future, the press feeds the fires of class hate with its interminable and highly colored stories of this spoiled daughter of wealth. Must it not be that the journalists who are responsible for this would welcome a social explosion?

How better could the mob spirit be aroused than by the sort of stories with which the masses are being daily stirred? Here the injustice of a social order which pours

unearned wealth into witless hands is being pounded home as no soap-box agitator, no radical pamphleteer ever succeeded in making it clear. Every day that the papers continue to play up the silliness of this woman, her senseless extravagance, her lack of patriotism (as shown in her transfer of citizenship to escape taxation), her love affairs, and her indifference to the wage scales of the $14-a-week salesgirls who have piled up her fortune, the day of reckoning is brought that much closer. Keep up that sort of thing long enough and who can tell how soon the lid will blow off? After all, look what Marie Antoinette's "Let them eat cake" accomplished!

But there will be few who will credit the press with any such Machiavellian subtlety. Most Americans will attribute the newspapers' obsession with the Babs story to another cause. They will set it down as just another circulation stunt. They will conclude that orders have gone out from the counting-rooms to go the limit in painting this spectacle of high life antics, in hope that the masses will then flock to the newsstands to buy the stuff. Anything to sell another thousand papers, even though it involves inundating the land day after day with this sort of printed sewage!

And undoubtedly this second is the correct interpretation.

It all serves to prove how lacking in brains and social responsibility are the men who control that portion of the press which is indulging in this performance. It is degrading journalism, stupid journalism, dangerous journalism. It is degrading journalism because it panders to the lowest instincts of the mob. It confirms the thoughtless in their desire for cheap sensation; it will lower the tastes of everyone who bathes in this stream of pollution. It is stupid journalism because it will not achieve even the miserable ends which the circulation-mad papers seek. We wish some competent investigator would study the comparative gains in sales between papers which have gone overboard on the Babs story and those which have given it only the restricted space which it has deserved; we would be greatly surprised if the results showed any great advantage in favor of the former. And it is dangerous journalism because, as has been said before, it adds fuel to a flame which may one day flare up into a social holocaust.

If the owners of the American press have the slightest sense of their social responsibility, or even if they have common precaution to protect the interests of the wealthy class to which they belong, they will decree an end to this saturnalia of Babs stories. They will call their writers back to sanity and proportion. Babs will disappear from the front pages and the screaming banner headlines. Only her due portion of attention will be paid to the further actions of the Countess Haugwitz-Reventlow. That due portion is very small.

Simon the Cyrenian Speaks

LOOK not on me with scorn because
My skin's of darker hue—
Remember once these shoulders bore
The cross He bore for you.

GLEN BAKER.

Moving With the Times

EDITOR THE CHRISTIAN CENTURY:

SIR: I always like to meet my friend Novus; a visit from him brings me into the land of the Very Latest Things. I know then where I ought to stand if I am to count at all in the realm of things as they are and to escape from the fate of the old fogey. I learn what kind of hat or tie I should wear; how I should pronounce certain words; what slang is permissible, and what is "not done"; what is the correct philosophy to which I must swear allegiance; even what is the proper attitude toward religious thought or usage. I can always be sure that Novus is up-to-date; he moves with the times.

I am willing to follow the rapid movements of Novus in many things. I would gladly, if I could afford it, wear the latest hats or ties; even the collars of my prime—and your collar dates you, sir, more accurately even than your hat—I would abandon. I would even try to learn the latest slang if my brain could move quickly enough. I have no passionate enthusiasm for an old-style automobile. Forward, ever forward in such things! I agree.

But (I understand that Karl Barth does not like the attitude expressed by sentences introduced by "but" as for example "I agree with you but——," nevertheless I am bound to say it) *but* I am not ready to admit the duty of moving with the times in the realm of music or art or literature, still less in the realms of philosophy and theology.

There is a necessary distinction to be made here. It is one thing and an altogether good thing, if we can do it, to understand what the latest art and music seek to express or create. We ought to approach these things humbly and with as little prejudice as may be. It is another thing to enroll ourselves as advocates of these new modes and to forswear all previous loyalties. It is one thing to know what thinkers are saying; it is quite another to hail their word as a call to abandon all the earlier labors of the mind of man. The latest may not be the last word. Nor does it follow as a matter of course that a poet because he writes in 1938 can supersede Homer or that a musician of today is of course two centuries ahead of Bach. They *may* be so superior; but if they are, it will not be simply because they live now and not then.

No, I am not going to be hustled by Novus on all his whirlwind journeys in the realm of the spirit. I certainly want to know the times. I am ready, or should be ready, to answer an authentic and imperative call to rise up and go upon new ways, but I am not ready to follow the fashions, just because they are the latest. You and I have seen too many changes to give a blank check to the latest prospectors, who are developing some new territory in which they conjecture great seams of gold to lie.

We can close our minds at one point of the journey and post guards at the frontiers to keep out all new thoughts. Or we can keep them open at both ends to all comers, and then it becomes rather a noisy corridor. It is not easy "to prove all things and hold fast that which is good"; but somehow the wise solution is never the easy one.

Ever yours ancient and modern,

QUINTUS QUIZ.

Northern Baptists and the Ecumenical Spirit

By Albert W. Beaven

NORTHERN Baptists have as yet hardly faced the implications of the present rise of the ecumenical spirit. That they will be forced to take cognizance of it goes without saying. They may oppose it, they may favor it, but they can hardly ignore it. The attitude which they desire to take, however, is as yet only being formulated in the minds of a few. It probably is true that there is not, and cannot be, any final, authoritative decision as to what is the Baptist attitude on this subject. No state convention or national organization is competent to speak finally in a way that would bind the local churches. But without entering that discussion, in the next few years the matter of organic union with other communions both should and will be discussed, and probably some general position taken. It is with the hope of at least indicating some of the elements to be considered, possibly with the idea of stimulating the discussion, that I write.

The spirit and the fact of a rising ecumenical movement are patent. This spirit stresses the common bond between Christians, as contrasted with an emphasis upon their differences. It dwells upon the values of the mystic unity which binds all Christians, past and present, in the communion of saints. It seeks organic unity as an instrument of service and witness. It protests the weakness of our present divided condition as dangerous to the efficiency of the cause and as not reflecting the actual amount of spiritual unity which does exist.

Varying Baptist Reactions

The fact that there is such an emphasis upon the desirability of organic union between the different non-Roman groups, though a comparatively recent thing so far as its importance is concerned, I think no one can deny. A study of Lausanne and of Edinburgh makes that clear. It has been important enough to bring the English Baptists to a careful study of the matter through the past ten years, and to bring two serious pronouncements from them. It has brought a recent, widely publicized negative reaction from Southern Baptists. It has placed the necessity for a decision before the Baptists of France, and is doing so in India and elsewhere on the mission fields.

The question naturally arises: What attitude shall Northern Baptists take? For indifference toward the issue is in itself a real attitude, almost more important than antagonism or endorsement. If the movement is right, we ought to have part in it; if it is wrong, we ought to know why we think so and be able to say it. In any case, we should not wish to see the thinking which is now going on conducted without any contribution from us. If we are not sure whether we want to do anything to the movement, the movement may do something to us. It may isolate and weaken us; it may draw off many of our stronger churches and leave the remainder more sectarian than ever.

As Baptists, we probably belong to the section of Protestantism which would probably have the least enthusiasm for, and the most fears about, some of the proposals. Of the three general types of churches within Protestantism—the episcopal, the presbyterial and the congregational—probably the congregational group has less historical reason for looking hopefully toward organic unity. It puts less stress on the one-big-church idea and more on the local church; it lays more emphasis than any other group in Protestantism upon the importance of the local minister, and his contemporary right to lead, as contrasted with an exaltation of the historic episcopate or the historic church. Of those congregational bodies which comprise this general type, it is also probably fair to say that the Baptists have even more fears than have others.

Historic Baptist Emphases

Baptists are afraid, for instance, on the subject of creed. In general, they have not accepted any man-made, extra-biblical statement as binding upon them or as a test of faith. They have held that the New Testament is the only sufficient rule of faith and practice. They have insisted that the individual should have the right, as he approaches its pages, of individual interpretation. They normally, then, look skeptically upon being part of an organization where creeds become a test of faith. Baptists also have always had a phobia against centralized power and control, and it is hard for them to envisage a large, organically united Protestantism which would not head up somewhere in some centralized controlling power which would have the right to dictate to the local church.

Again, it is a tradition among Baptists that each person has the right to come directly to God without dependence upon priest, or any other intermediary who has special privileges in the presence of God. Therefore anything looking toward the historic episcopate, or any emphasis upon the mystical element of the communion that seems to make it operate other than as a symbol, makes them draw back, in the fear that eventually it would develop into such an attitude toward the priesthood as would invest it with some sacerdotal power, an idea they have always opposed.

Baptists have in their own minds, further, a question as to what would be left of their emphasis upon a regenerate church membership if they were to be part of an organization which accepted infants as members of the church. They do not fear the idea of parents dedicating their children, and consecrating themselves to the rearing of their children as a Christian ought; but historically they have felt that baptism and church membership should be reserved an an outward expression of an inward personal decision to follow Jesus Christ. This emphasis upon the spiritual qualifications for church membership they feel is exceedingly important, and they are sure that this emphasis

should not be allowed to fade out of our contemporary church life. They feel that the church of tomorrow should put more rather than less stress upon the spiritual experience of its membership.

This is not a complete list of their fears, but it represents some of the major questions they have in their minds.

Facing the Facts

On the other hand, Baptists cannot fail to realize that the competitive relationship between denominations is not Christian, is not sensible, and at heart does not represent us. If we who love Jesus Christ cannot work nor commune unitedly, what hope have we of proposing Christian love as a basis for uniting nations or classes in the world? If it will not work among those who have professed to follow Christ, how can it draw together those who make no such profession? We know, too, that the enemies of the cause of the Christian faith today are too strong for us to be wasting any of our strength by overlapping the work of other denominations, or doing twice any particular piece of work.

Baptists know, also, when they think about it, that though they argue strongly for a New Testament church, they would find it very difficult to show any worthy Christian defense, on New Testament grounds, for the extreme differentiations which one sees exhibited today in Protestantism, by Baptists as well as by others. Moreover, when we study the situation, historically, as students of the Bible, or on any basis, we can hardly claim that there is a clear picture of any specific form of church government in the Scripture. Even though within the period covered by the New Testament there seems to be a rise of local groups, independently operated, we would be hard put to it to say that anything in the New Testament proved that this was to be the final form of organization of the church, or that it was other than man-made, or more divinely ordained than some other form of church government.

There is also a haunting feeling on the part of many men in the Baptist denomination that if they actually oppose the drawing together of Christian groups, they may find themselves fighting against God. This question is clear enough in the minds of some to make them hesitate to take the traditionally isolationist position.

Youth's Point of View

There are certain other elements, too, which Baptists, when they are realistic, have to face. The first is that the younger people among them are not as denominationally conscious and loyal as are the older ones. There are some who say that this is due to the ignorance or indifference of youth. Others find it due to a conviction that the group of emphases known as the historic Baptist position, while true and valuable, do not constitute such a complete list of Christian insights as to warrant their holding us away from other Christians. "Others have found insights also," say these young people; "we should discover these through fellowship." To such youth non-fellowship is a sin. It would also be difficult to show that our beliefs have so uniformly produced a higher type of Christian as to prove clearly that we have a "corner" on the most Christian position.

Here is another stubborn fact: Stress as we will the independence of the local church, the practical necessities of our time demand cooperation. They make us work together in associations, state conventions, national organizations and even world organizations. While we say that the local church is independent, as a practical matter we know that pure independence is a source of untold weakness. Our only question is the basis upon which the relationship between the various churches is conducted, and what is the source of the authority which determines the policy which they all need to follow.

When we think realistically, also, we must admit that there are wider differences of opinion on ecclesiastical and theological questions which now are held by individuals and churches within the Northern Baptist denomination, than would necessarily be involved in the larger organization of evangelical Protestantism which is being proposed.

Elements Already Clear

We therefore seem to face two sets of tendencies running in opposite directions. What attitude would seem to be warranted, therefore, in the light of these things? There are some things that would seem to be clear, regardless of whether Northern Baptists ultimately take a general attitude for or against the idea of organic union:

1. The fact that one opposes organic union does not mean that one must oppose cooperation between denominations. Indeed, it would seem that if any given person does not believe in organic union, for that very reason he should be a great advocate of cooperation. He cannot deny the necessity for some form of unified policy of work, for the elimination of overlapping and of useless competition; and if we are to get that, it must be either on the basis of organic unity or on the basis of cooperation. If he does not want the former, it would seem as though he must be a strong advocate of the latter.

2. A time like this is a fine moment to rethink the values which we feel are real, contemporary and transmissible, in the position now held by Baptists. If, as we contend, we have real insights, we should know what they are, for we cannot expect others to grasp them if we do not, or to give them weight if we do not express them. This should be a time, therefore, for an honest and open-minded review of our own position.

3. Regardless of our ultimate attitude toward organic union, it is unfair and unchristian to fail to appreciate or try to understand the insights into the Christian's life which God has granted to other groups. So our study should not be restricted to a eulogy of ourselves and a critical attitude toward others, but should be widely appreciative of all the gifts of understanding which God has contributed to all of his followers.

4. Even though many Baptists are not attracted by the "one big church" idea for non-Roman Christians, it does not follow that they must necessarily repudiate the bringing together of many of the different groups now closely related, either the different groups of Baptists themselves, or those who are comparatively near together in their position in the congregationally-governed bodies. Certainly none of us can think that God has ordained the 225 different denominations we now have!

5. Any position to which we come could hardly be worthy of us if it is motivated by fear, or expresses itself in negations. Our attitude must be constructive and irenic, if only to save our own Christian spirit.

Finally, if discussions are to take place on the subject of organic unity, and we are to participate, our major appeal should be for an inclusive, not an exclusive, idea of ecumenical Christianity. It should be thought of only on a basis broad enough to include within it as many as possible of the genuinely Christian insights that now exist. Certainly no ecumenical movement can be permanently satisfactory which tries to force all into a mold now made by one group. If people have found enough value in a certain point of view to make them loyal to it through the years, and to make that point of view an instrument for producing Christlikeness within its followers, there is enough in the point of view, so expressed, to justify all other Christians in looking at it open-mindedly, and in trying graciously, even expectantly, to find its value and to include that in the full-orbed idea of the Church of Jesus Christ. His church ought not to be smaller than he is.

It is interesting to see how in practically all of the discussions which have taken place in the last three or four years that principle of an inclusive basis for the church of tomorrow has been stressed. May it not be possible that either on the basis of federation, or on some other formula equally inclusive, there could be an association of equal and autonomous churches—an association the basis of which would be not so much what is left after each church has given up as much as possible in order to come in, but one whose capaciousness would be as rich, as broad, and as appreciative of different values as possible?

I note from the report of the second world conference at Edinburgh the following sentence:

> It should, however, be recognized that there are members of the conference who are not persuaded that it is God's will that the one spiritual life of the undivided church should be expressed through any one form of government, but would find place side by side for churches of differing form of government, and within or beside the more formally organized body would include freer societies like the Friends and the Salvation Army.

Possibly the first part of this paragraph may be where we start, but who may know where we may be led to go in the years to come?

Malaya's Opium Monopoly

By Richard Terrill Baker

IN Persia's fields the poppies grow, but in Singapore a dirty-faced gamin has to beg pennies in order that her father may have enough money to buy his daily maximum of chandu. Chandu is a refined name for opium, which the government of British Malaya imports from Persian poppies to sell at a nice profit to its 350,000 dope addicts.

Every tenth adult in the population of the Malay peninsula is an opium smoker. One out of every four Chinese adults in British Malaya is an addict. Up to 50 per cent of the government's revenue has been known to come from the monopoly in opium. In 1934, a depression year, over nine million dollars was spent for opium in the Straits Settlements alone. Nearly a quarter of the government's expenses in that year was financed by opium income. In 1936, the latest year for which figures are available, opium smokers were still financing 20.6 per cent of the national budget.

British Policy Responsible

In a country where the average worker's wages are in the neighborhood of $25 a month, and from $37 to $38 per month per capita is being spent for the opium which his body demands, plain arithmetic indicates that something is wrong somewhere. By its policy of control and monopoly, the British government has chosen to take the responsibility. Much has been written about the encouragement of opium smoking in north China by Japanese *agents provocateurs*. While condemning this unscrupulous tactic, one should not lose sight of what a respectable Anglo-Saxon government is doing in Malaya.

The customary excuses for the government's policy are that it runs the trade to control it, that it uses the profits to keep taxes low, that it pours the proceeds into public works such as the excellent road system of the peninsula. These excuses are not unreasonable when government monopoly is compared with private enterprise. Under unregulated private initiative, nobody doubts that the opium business in Malaya would run to proportions which would quickly create a chaotic condition. The case would be worse than the present liquor trend in America, where every manufacturer is doing his level and unlevel best to create new markets.

However, the government of British Malaya has proved by its present policy that *it can control* the traffic. The alternative to government monopoly is not private enterprise. The alternative is complete prohibition such as is known in most countries of the world, is encouraged by the League of Nations and is being demanded by Malaya's most responsible citizens.

The government's policy comes from one major fact. When a huge lump of the national income each year comes from opium, it is difficult for a government to become excited about prohibiting the sale of that same drug. No one wants to bite the hand that feeds him. But the unmentioned part of the argument is that certain taxable elements in Malaya have been protected and untouched because of the large opium revenue. Rich with tin and rubber, British Malaya is one of the wealthiest countries in the world. It has been exploited to the limit by immigrants. The yearly value of its exports runs to £37,700,000. The gross exports in rubber for 1934 were

a billion and a half pounds, worth £32,557,000, approximately three-fourths of the world's trade in rubber. Fifty thousand tons of tin were exported in 1934, valued at £11,284,000. British Malaya sold $129,159,923 worth of its produce to the United States alone in 1935. Trade valued at a billion dollars a year passes through the port of Singapore, the seventh harbor of the world. The great planters and corporations are the men who keep the opium monopoly going. They have no desire to be taxed some nine or ten million dollars more per year than they are at present.

Being an internal revenue of the government, the opium income bears scrutiny just like any other tax. The men who have pointed to the opium revenue as a means of keeping taxes low are deliberately misinforming the people. For the opium revenue itself *is* a tax. Opium smokers have paid excessive taxes for their folly, and it is they who have built the roads of Malaya. On surface examination again, this does not seem too unjust. However, who are the opium smokers?

The Poor Mulcted

At Christmas Island, one of the Straits Settlements, it has been estimated that every laborer is an opium smoker. Of the first 968 men to come to the Anti-Opium Clinic in Singapore for treatment, 844 were laborers and only 124 came from the better-class occupations. When it is considered that the clinic is a place where smokers go to be relieved of their habit, it is apparent that even the above figures do not give a fair ratio between the social levels, because the poor are always slow to seek out hospitalization.

A Singapore hawker whose monthly income could not possibly exceed $25 was asked how he could afford to smoke four tubes of chandu a day—a total cost of $31.20 a month. He replied, "I make my wife work as a gum sorter, and the children beg in the streets."

Opium revenue in British Malaya is almost solidly a tax upon the poor. These poverty-stricken, wretched, sick, dope-addicted men and women are the people who have built the country's roads—people who may by chance use the roads once or twice in a lifetime. The great planters and the mining corporations, who use the roads constantly, go free. The opium tax is grossly unfair. It takes advantage of a gnawing physical habit that can only be cured by medical treatment. It is not gauged to the people's ability to pay. It is not equal upon all factors in the population.

It falls heaviest upon the Chinese who live in Malaya. Of the registered and rationed smokers in the Straits Settlements, 54,100 are Chinese, sixty-one are Indians and fifty-six are Malays. A time-worn theory that opium is a necessity to the Chinese and has no malignant bodily effect is often used as an excuse for the traffic. As a matter of fact, in a recent census of Chinese immigrant opium smokers in Malaya, it was discovered that only 13 per cent of them brought the habit with them and 60.85 per cent acquired it in Malaya. Obviously the habit is not a Chinaman's, but the government's, necessity.

What this means is that the government of British Malaya is financing from a quarter to a third of its yearly program at the expense of poor Chinese at the same time it protects European exploiters and the more or less native Malays.

Encouraging Tuberculosis

Chronic opium smokers almost invariably are afflicted with diseases other than the drug habit. Either they have taken to opium to relieve them of pain, or the use of opium has produced the disease. Examination of opium cases almost always shows pulmonary tuberculosis, asthma, dysentery, beri-beri, heart and kidney diseases, impotency, stomach ulcers, venereal diseases in great numbers and cases of pernicious anemia and debility due to long years of opium intoxication.

The correlation between opium smoking and tuberculosis is definitely positive. It has been traced to the unsanitary use of the pipe, the mouth breathing of opium smokers, oral sepsis which is certain to follow prolonged use of opium, the habitual spitting of the smoker, habits which opium smoking creates and which facilitate the breeding of tuberculosis bacilli, and the general lowering of bodily resistance. What is true of the breeding of tuberculosis through unclean habits of the smoker contributes to the spread of all germ diseases, such as colds and venereal diseases.

Nor is this effect of opium on the national health of the Chinese in British Malaya the full tale of its destructive power. Impoverishment, which the habit brings, throws opium definitely into the forefront of contributing factors to Malaya's social miseries. Wretched housing, filth, squalor, prostitution and poverty march hand in hand with opium.

Poverty Spread by Opium

Home conditions become more and more unbearable as the traffic mounts. One addict alone spent over $86,000 for opium before he was cured of the habit. In a man's intense need for opium he becomes heartless, cruel and raging. The story of destroyed homes in Malaya can be told and retold. A 30-year-old Hokkien Chinese lived with his wife and three children at his parental home. The father, an old fishmonger, supported the entire family. The young man robbed his wife of all her trinkets and cash and when he tried to sell the only iron bed in the house, upon which his wife and three children slept, the family insisted he go to the clinic for cure. Another wife remonstrated with her husband to give up the habit. He beat her, and in her agony she went to the government authorities. They told her flatly that opium smoking was not a crime and sent her to a Christian clergyman in the community.

"I am a Chinese of 48 years of age and am the father of eight children," wrote a gentleman to the editor of the *Singapore Sunday Times* not long ago. "At the age of 26 I contracted the opium habit. Since then I cared less and less for my family and more and more for opium. I was working in a local firm earning $170 per month, but I spent about $120 for opium every month. I have been smoking for 22 years and many friends told me that I was a hopeless addict. In 1929 I lost my job and by the end of 1933 I had spent, pawned and sold everything

of value that we got. My children had to leave school long ago and my family had to work hard to keep the wolf from the door and to supply me with money to buy opium."

Drug Control and the League

What is being done to defeat the traffic? The League of Nations, through its opium commission, presents a strong bulwark against all use of drugs. Its records and its inquiries have forced the government into many reforms. But, on the other hand, many of the reports to the league are eye-washes, written in the hope that the world may read them and forget the real issue.

The British government has set up a widespread and excellent system of general hospitals and clinics throughout Malaya. But it is apparent that they are not being used to combat opium. Reporting to the League of Nations in 1933 the government indicated that six persons had been admitted for opium cures, four were discharged and two absconded! There is no instruction by the government as to the uses of opium, no associated medical or social services, no groups combatting the traffic under government sponsorship, no scientific research done.

The best thing the government has done in recent years is the rationing and registration plan for all smokers. This plan has considerably reduced the number of buyers, but many people are charging that the traffic has not been reduced at all. The rationed smokers are becoming middlemen for unlicensed smokers. It is significant in the League's reports that, with all the reduced consumption that is claimed for Malaya's opium, the total supply in government stocks is kept the same from year to year.

An Experiment in Polite Poverty

By Pastor Ignotus

WE, THE subjects, are college bred and come from comfortable middle class homes. I am 28 years old; my wife, 24. During our courtship we were not unaccustomed to dinners, shows, flowers, dances and other forms of the gay and dainty frills which adorn, sometimes, the festive garb of romance. Our friends gave us what is commonly known as a swell sendoff. We were married and have lived together for more than a year of an interesting though inadvertent experiment in polite poverty.

Our home during this time has been in a town of two thousand people where I am pastor of a little church which has been clutching hopelessly at all sorts of ministerial straws for the last twenty years. Our salary was ten dollars per week at the start and after two months of labor, we were rewarded with a five dollar a week raise.

Lack of money breeds a host of irritations. For example, only a few days ago my wife almost burst into tears because she was interrupted in the midst of her housecleaning by a shortage of soap. The conversation ran as follows:

"John, run downtown and get me some soap flakes, will you?"

"I'm sorry, honey, but we haven't any money."

"Haven't any money! What am I going to do? I'm right in the middle of my housecleaning. I can't quit now. I've got to have some soapflakes."

I, firmly, "I'm sorry."

She, with determination, "I won't stop now. What became of that fifty cents you had yesterday?"

I, with much dignity, "Now you know as well as I do what became of it."

She, accusingly, "You spent it. . . . John, I must have some soap!"

I, doggedly, "We don't have any money."

She, "No money. No soap. I'm dirty. The house is dirty. I wish——."

At this point we stopped, sat down and talked things over.

Even now, as I write, there stares down at me from the desk top a little bottle of India ink. No, I'm not an artist nor a draughtsman. It happened like this. A few months ago my wife spent fifteen cents on that bottle of ink so that she might paint over certain areas of her winter coat, worn thin by much use. She laughed while she applied the ink. Yet I could not but wonder whether all was laughter inside. As for myself, a black, incoherent, wordless rebellion seethed up from within—that my wife should be forced to camouflage her shabbiness in such fashion—rebellion, I say, seethed up within me and then, finding nothing tangible with which to engage, subsided again in a sea of caustic helplessness.

'Haircut Frustration'

In many minor forms we feel the rasping edge of petty inconvenience. Last week my sermons were written upon odd scraps of paper because the four dimes which we had left on Wednesday (Monday is pay day) had to be saved for food and emergencies. This week I need a haircut, but owing to the shortage of funds in the household I'll probably be needing the same haircut next week. (Haircut frustration, as everyone knows, has a devastating effect upon the male morale.)

In the second place it soon becomes obvious that he who would embrace poverty, even polite poverty, must give up to a large extent what we ordinarily—even though perhaps mistakenly—call cultural advantages. Thus the subjects of our experiment no longer see good shows. In fact, we seldom see any shows at all. We no longer "dine out" and therefore miss that subtle exaltation that the combination of clean linen, formal dress, candle lights, music and good food, well served, may sometimes instill within one.

We cannot buy books, and the library, while an excellent one for a town of its size, often does not have the ones we want. We cannot afford a piano. We must forego

concerts. The radio, which is our one consolation, was given to us.

Limited means circumscribe rather closely the area of one's acquaintanceship and influence in the community. We have discovered that there is a large group of people who speak civilly enough but "pass by on the other side" when one cannot maintain the material standard of living which they adopt. There is another group of people to whom one becomes downright invisible when one sits behind the windshield of a twelve-year-old Chevrolet.

On the Ledger's Credit Side

And so it goes.

But if the experiment has resulted in irritation and inconvenience and strictures upon our effectiveness in the community, it has also had its beneficent aspects. It has driven and bound us into a closer comradeship than we might even have known otherwise. Only those, I think, who have disagreed over the spending of their last twenty-five cents can know real comradeship. There have been numbers of times when, had we possessed the money to flee from our mutual misunderstandings—to a show, perhaps, or on a visit to friends or family—we would have done so and would have left our differences unsolved. As it is we have *had* to face our problems and work them out. Furthermore, because of our very lack of funds we have been forced to find our mental and emotional stimuli in each other and have thus come more and more to be mutually dependent one upon the other.

Poverty also, we find, generates and nurtures joy in common things. It whets one's appetite for adventure so that the blooming of a narcissus bulb is almost as stimulating as a trip to the country once would have been.

The weather becomes no longer a topic for dull conversation but a vital force in one's life. Last summer, as this, we had a garden. For it we had great expectations. It was to supply a large part of our food during the summer and fall months. Then came July and August and with them came the drought. The garden withered and our expectations evaporated like the morning dew. Then one day we heard the splatter of raindrops and the rumbling crash of thunder—rain, rain, rain—reviving, refreshing, life-giving rains! But only those who are poor and have gardens or farms may know the joy of rain. The weather report under such circumstances becomes a crucial matter.

Sunshine and Pork Chops

Last winter we had a coal pile. Its size varied inversely with the amount of cold weather which we enjoyed. To someone else under such circumstances cold weather would simply mean shoveling in more coal. To us it meant stretching the coal pile. Small wonder then that when the sun does shine for us its shining is more lustrous and its warmth more soul satisfying than it has ever been before.

Then there are pork chops. Once upon a time pork chops were things to be eaten once or twice a day, but now pork chops bespeak an occasion at the parsonage home. During the first two months of our married life, we bought meat twice—a pound of hamburger and two pork chops. Ah, but what pork chops they were, tender, juicy, fragrant, almost too lovely to eat! Perhaps someone else looking at those pork chops through the eye of satiation would have judged them just ordinary morsels, but to know the real joy of pork chops one must know the lack of them.

In the third place poverty has given us a certain independence of "things." That is not to say that it has destroyed the desire for things. Quite the contrary. But we have discovered that there is almost nothing that we can't get along without. Take our car, for example. At the first of the year we didn't have enough money to buy a license. So we walked—and discovered that while there are inconveniences attached to walking there are also compensations. So it goes on down the line. As we have parted from this former "necessity" and that, we have discovered a freedom that comes only from the realization that man's real needs are few and comparatively easily met. Poverty in a very real sense has become the antidote for fear of poverty. We have found that real independence is only achieved by those who know from experience that they *can* get along with almost nothing.

There's Truth in Adages

Last of all, poverty has for us in a real way given validity to the old adage, "Necessity is the mother of invention." For example, we needed a picture for our dining room wall. We finally found a splendid watercolor on a last year's calendar. Then a twenty-five cent frame from the local Woolworth's store and presto, we had our picture.

Originality enters the kitchen also. There a piece of cheese or a pound of hamburger undergoes transformations that are marvelous to behold, and taste. Rice, likewise, and spaghetti make their appearance in numerous and savory guises in the dining room.

The results must include these months of happy married life, a deep insight into each other's natures, a greater appreciation of the common experiences that life has to offer, a sense of freedom from the domination of "things," a better understanding of the problems of our next door neighbor "on the other side of town," a ministry that has been somewhat hampered and handicapped by lack of social standing in the community, a substantial increase in the liabilities of our partnership as represented by bills outstanding and a slight malnutrition of the aesthetic natures of the participants.

Has the game been worth the candle? Yes! But it would not continue to be so indefinitely. It would, perhaps, be an excellent thing for all young ministers were they to serve an apprenticeship of a year or so in polite poverty. Only in this fashion may the minister really come to know the problems that a considerable portion of the congregation will always face. Only in this fashion will he learn how reasonably, from a material standpoint, happiness may be bought. Furthermore, the ministry should always seek simplicity of life—a self-imposed simplicity, and poverty is an excellent training school for a life of simplicity.

However, simplicity is not poverty. And poverty, even in its most genteel forms, tends toward intellectual and social malnutrition, and the dwarfing and shriveling of one's personality. Furthermore, except in the rarest cases, a certain diffident, almost apologetic attitude (not humility) which is not at all commensurate with effective lead-

ership seems to grow out of such straightened circumstances. Certainly also, if poverty relates the pastor more closely with one group in the community it alienates him from another. Surely, also, lack of adequate income furnishes even the most placid personalities with an endless assortment of petty irritations which disturb their concentration upon their major problems. Therefore I say from experience: "Simplicity? Yes! Poverty? No!"

BOOKS

A League Without Sanctions

CO-OPERATION OR COERCION? *By L. P. Jacks. E. P. Dutton & Company, $2.00.*

WHILE one may speak of the creators of the League of Nations as men of detached idealism, one may well quote Mme. Chiang Kai-shek in describing the men and nations of today who in upholding the league have forfeited this idealism and moralism: "Its professed sponsors scurry for shelter in the hollow logs of 'realism.'"

Pacifically minded but not a pacifist, a believer in the league but not in its present covenant, the author, a former professor of philosophy at Oxford, presents a brilliantly developed and written case against the league's "collective security" which relied on military and economic coercion as a means of preserving peace, and therefore—as we know only too well—failed. Not bitter, but justifiably enraged at the league's mistakes, at the lack of common sense among nations ("sovereign states do not settle their quarrels by the rule of common sense"), Professor Jacks' "Critical Part I" is realistic, courageous.

"Constructive Part II," however, leaves much to be desired. Turning idealist and believing with Goethe in the ultimate good of the human soul, the author proposes a new league based "simply and solely on the good faith of its members" with voluntary and consummate disarmament as the requisite prelude to economic cooperation. Let the league, he argues, dissociate itself entirely from violence, abandon fighting alliances, and establish itself on a business-like partnership, i.e., let the new league administer the funds saved by arms reductions and put into a common fund to stabilize currencies, finance distribution of raw stuffs, lower tariffs, promote social intercourse and aid disaster-stricken populations.

Today, however, our world is engaged in three types of warfare, in which death is but a commodity and the nationality of the corpse is inconsequential. Pacting for peace or anything else has become the great indoor sport with the "good faith" involved existing on paper only. In wishing the league to have both moral and legal position of a universal machinery, it must forget about "preventing war by forcible suppression" and go back to the Kellogg Pact, contends Professor Jacks. Every nation today is engaged in one or more of the three types of warfare: military, political, economic. Into the latter category falls all trade, including selling war materials to belligerents declared or undeclared, and by it our nation too has become *particeps criminis.*

A phantasy of distrust and a nightmare of fear has engulfed peoples. In such poisonous atmosphere we sincerely and fervently wish for the realization of Professor Jacks' new league, which is ideal indeed, were it not for the fact that he disregards the human factor which seeks to justify an increase of war machines by supposedly intending them for the preservation of peace only! And while we agree with Professor Jacks in many of his criticisms, and believe in his convincing arguments for another attempt at organized international peace, we still cannot wish away the millions ($12,000,000,000 was the world's expenditure for armaments in 1937) and tons of war-machinery nor appease war-mad mentalities (deliberate bombings of civilians and spreading narcotic addiction), nor substitute common sense and sanity for senselessness and insanity. Just where and how to begin with this Utopian league—that is all-important and remains still unexplained.

BORIS ERICH NELSON.

Books Received

More Chapel Talks. By Elbert Russell. Cokesbury, $1.50. The dean of Duke University's school of religion gave proof of his skill in this difficult homiletical form by the publication of a volume of Chapel Talks five years ago. In the present collection there is the same directness of statement and aptness of illustration, but somewhat more emphasis on personal religion. The author says that the growing influence of Barth's theology makes it easier to use some of the older theological vocabulary and concepts. (To be published Sept. 1.)

My Mind a Kingdom. By George Thomas. Dutton, $2.50. The author, a young man now thirty-three, is so completely crippled, as are four other members of his family, that by far the simplest thing would be for him to die. Instead, he has preferred to educate himself, to struggle with poverty as well as physical helplessness, and to rule the kingdom within rather than be the slave of circumstances without. His first book, *A Tenement in Soho,* was his own story to the age of twenty-five. The present volume is a diary for 1935. It is as factual, as full of trivialities and reflections as the diary of Pepys; completely free from self-pity; sparkling with humor and good humor; a remarkable record of achievement in the development of *mens sana in insano corpore.*

The Youngest Disciple. By Edward Thompson. Dutton, $2.50. (To be reviewed.)

Foreign Affairs, 1919-1937. By E. L. Hasluck. Macmillan, $2.50. (To be reviewed.)

How to Be a Responsible Citizen. By Roy V. Wright and Eliza G. Wright. Association Press, $2.00. An excellent survey of the duties and responsibilities of citizenship under present American conditions. The study of it, especially if followed by readings in the literature suggested for further study, would vastly raise the level of political intelligence; putting its precepts into practice would lift the level of actual citizenship. The book deserves wide use, both by classes and by individuals.

Practical Hints in Buying Homes and Farms. St. George Pub. Co., Linden, N. J., 75 cents. A pamphlet packed with information valuable to the prospective home owner or farm buyer. In the main, it is a check list of points about property and about the transaction of acquiring it that the purchaser ought to consider.

Men of Power. By Fred Eastman. Vol. II. Cokesbury, $1.50. More brief biographies by a writer whose popularity and authority in this field steadily and deservedly increases. This volume treats of Francis of Assisi, Leonardo da Vinci, Milton and Cromwell. Three other volumes will follow. These are not merely so many disconnected biographical sketches but are episodes in a systematic exploration for the sources of power in men who have moved the world. (To be published Sept. 1.)

Sixty Story Sermons for Boys and Girls. By Charles N. Thorp. Cokesbury, $1.50. (To be published Sept. 1.)

Worship Programs and Stories for Young People. By Alice A. Bays. Cokesbury, $2.00. (To be published Sept. 1.)

It Began in Galilee, A Study in Revolutionary Christianity. By Reginald J. Barker. Cokesbury, $2.50. (To be published Sept. 1.)

Studies in Hymnology. By Mrs. Crosby Adams. Cokesbury, $1.00. (To be published Sept. 1.)

CORRESPONDENCE

Liberals and the World Council of Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: While there may be some, there are *not* "many individuals in both denominations (i.e., Unitarian and Universalist) who could easily and honestly accept the theological basis of membership in the World Council." Personally, I do not know one Universalist or Unitarian who could.

It is ridiculous to say that Unitarians and Universalists "are unable to share freely and naturally in the organized life of the [Christian] community." The fact is that the great majority of them do.

I like your enthusiasm for unity. You are right in inferring that the spirit of liberalism is inclusive. But when you tie liberalism up to a theological formula, you no longer have liberalism and *you* are exclusive.

Universalist Church, Waterloo, Iowa. EDNA P. BRUNER. Minister.

EDITOR THE CHRISTIAN CENTURY:

SIR: I am a Congregational minister, 84 years old, and a long time admirer of The Christian Century. But I confess to a deep disappointment that the more forward looking sections of present day Christianity were not proportionately so well represented at Utrecht that a less divisive, sharp-edged initiatory slogan might have been agreed upon. I am asking myself why some such expression as "which accept Jesus Christ as our Lord and Savior" might not have been accepted.

Huron, S. D. W. H. THRALL.

EDITOR THE CHRISTIAN CENTURY:

SIR: You take issue with Dr. Reccord but fully agree that there are many members in other denominations as well as in those of the Unitarians and the Universalists who do not agree on the formula, "Jesus Christ as God and Savior." You say, "The unity which obtains in our separate churches is fundamentally a unity of the spirit . . . not a unity of theological agreement."

In the light of the above, I would like to ask this question: If the unity in our separate churches is fundamentally a unity of the spirit and not one of theological agreement, why could we not seek for a similar unity in a larger World Council? Why lug in this old theological formula over which there is no unanimous agreement in scarcely any church? If you cannot get people together on such a formula in any one denomination, we surely can succeed no better in a World Council of Churches.

Though I am not a Unitarian, I strongly believe that Augustus Reccord is right. We can still have a common Christ and a common spirit of Christ without uniformly trying to explain the nature of his person as such a formula tries to do. I further believe that it is only in line with the desire of Jesus himself that our major concern in our united efforts shall be in spreading his spirit and not in explaining his person. Jesus said, "The works that I do shall ye do also and *greater* works than these shall ye do."

First Congregational Church, Newton, Iowa. E. A. RAMIGE.

EDITOR THE CHRISTIAN CENTURY:

SIR: In the forthcoming union of non-Roman Christendom, under whatever title it be known, will there be any place at all for mellowed, non-irritating naturalistic humanists—those of us who gratefully acknowledge our Christian heritage, but who, through some perversity of nature, prefer to pursue our religious quest, not in terms of the Christian myth (which we understand and appreciate), but in the universal language of human striving and human aspiration? I refer to the Ethical Culture societies, and to some of the more radical Unitarian churches.

Will there be an auxiliary, or a "sympathizers' organization," (such as the communists are so adept at creating), or an antechamber just off the main auditorium for those of us who do not propose to contradict your theological dogma, who see sympathetically your aim (in part, at least), but who doubt the wisdom of subordinating our rational approach to rush headlong into a united front?

Will the new union of Christendom treat as "lost souls" those of us who see the vast mystery of existence as unfolded by science, but who prefer not to picture it in terms of the Christian myth? (Including, I suppose, countless cultured Hindus, Mohammedans, Confucianists, etc.) And shall we be "outside the pale," altogether?

Many of us admire without reservation the reading of the social implications of world events as found in the reports of the various conferences, and in The Christian Century. But the theology we have to translate into our own tongue.

Are we to be among the Saved, the Lost—or just in Limbo?

The Unitarian Church, Hinsdale, Ill. EDWARD W. OHRENSTEIN.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your reply to Dr. Reccord's letter in your issue of June 29 will be read with interest by liberals of all denominations. I feel convinced that the statement, "Jesus Christ is the Son of God," comes nearer to a solution of the difficulty involved than anything else in sight. It contains an understandable Christology, and it is theological in its essence. The statement that "Jesus Christ is God and Savior," on the other hand, involves a self-contradiction. If we admit that Jesus Christ is the Son of God, and affirm in addition that he is also the eternal Godhead, how can we escape the conclusion that he is not only his own Father but his own Son as well—a conclusion in which no truly liberal Christian can be expected to be interested. Christ's sonship, however, is not likely to be rejected by liberal Christians anywhere. No. The liberal Christian world is not hankering for any further entanglement in Tertullian's "Credo quia impossibile est."

Dover, N. H. OLUF TANDBERG.

EDITOR THE CHRISTIAN CENTURY:

SIR: If I crave your editorial indulgence toward a somewhat lengthy unsolicited contribution, I do so only because I share with many of the readers of your splendid journal the conviction that the present discussion about the theological basis of the World Council is one of great moment to the entire Christian world, conservative and liberal alike.

May I say at the outset that your protestations of liberalism at the beginning of your editorial were really quite unnecessary. I am sure that Dr. Reccord did not intend to formulate a general indictment of your well-known editorial position in the matter of theological thought and church polity, but rather that he questioned your "connivance," if I may put it this way, with an outmoded and inconsistent orthodoxy in so important a matter as church unity.

That any such theological basis as the one adopted by the Utrecht conference should exclude Unitarians (and Universalists) is of course self-evident; who expected anything otherwise? Unitarians were tolerated at the Oxford conference on Life and Work; they were excluded from the Edinburgh conference on Faith and Order, and naturally they were not represented at Utrecht. We'll weep no tears of disappointment or remorse. Nor

am I disturbed over Dr. Reccord's probably somewhat inaccurate statement that "this excludes . . . the majority of Congregationalists," etc. The significance of the Utrecht theological basis and of your editorial lies rather, as I see it, in the realm of ethics than in that of theology proper. The Utrecht formula seems to me to constitute an open invitation to a perpetuation of that hypocrisy, mental reservation and duplicity which, in my humble opinion, have done more to discredit the Christian message during the past centuries than any other one thing.

Is it your Christian conviction or just your naïve optimism, Mr. Editor, that is speaking when you say: "The true Christian reaction should be one of gratitude that the theological basis is so simple—and so acceptable!" And you go on to say: "Utrecht might have proposed the Apostles' Creed, or the Nicene Creed, or both." Indeed, Mr. Editor! And didn't they do just that?

By no stretch of the theological imagination can the words of the Utrecht formula be made to contain less than their historic implications, to wit, the incarnation, the deity of Jesus, the trinity, the atonement with all that this suggests of the stale orthodoxy of scriptural infallibility, sacramentarianism, ecclesiasticism, and what have you.

In other words, these "dogmas," which you say were *not* included, have, by indirection and inference, by reservation and implication, been included. Certainly this must be as clear to every true religious liberal as it was intended to be obvious to every religious conservative.

I am not here interested in expressing an opinion on what might have been an adequate theological formula for a united church. (Perhaps "Jesus as Lord and Master" might not have been quite so obviously orthodox!) I realize the tremendous difficulty involved in any honest attempt to find such a formula. But I also declare it to be my own conviction and that of many liberals in all Protestant camps that the particular statement finally settled upon at Utrecht—whatever it may say to the "majority" of orthodox believers—presents this inescapable alternative to all liberals: "Either you stay out of the World Council of Churches, or you come into it at the expense of your theological honesty and spiritual integrity."

In this connection it should be enlightening to recall that interesting article by General Chiang Kai-shek, "Why I Believe in Jesus," appearing in the June 8 issue of The Christian Century. Here an outstanding lay Chinese Christian, a member in good standing in the Methodist Church, on invitation from the national union of Christians in China, on the anniversary of the resurrection, and in the midst of a great national emergency, addresses his Christian fellow-citizens; and he states frankly that at this time of crisis he is professing his "positive faith" in Jesus. May we not assume that the Chinese general was speaking not only for himself, but also for a large number of intelligent Chinese Christians, if not for an even larger number of Christians the world over? And what is this "positive faith" broadcast at a time of grave national peril by a great national leader as assurance and comfort for his people in the name of "faith in Jesus"?

Does he exalt Jesus as the incarnate Son of God, as the second person in the trinity? Does he call Jesus "God and Savior"? Does he even mention the Bible, the sacraments, the church? He does not; not even by implication does he refer to any of the accepted fundamentals of traditional Christian "positive faith." If this is the general's faith, if this is the faith of Methodism, if this is the faith of Chinese Christians, neither Chiang Kai-shek, nor Methodism, nor the Christianity of the Chinese can find comfort or promise in the Utrecht formula.

Chiang Kai-shek's faith is obviously not that of the World Council; his Jesus is not "God and Savior" but rather "the national revolutionary, the social revolutionary, the religious revolutionary, the personification of universal love," and he sums up his faith in this appeal: "Let us hold Jesus as the goal for human living; let us keep the mind of Jesus as our mind, the life of Jesus as our life," to which even Unitarians are willing to say, "Aye and Amen!"

The Utrecht formula is nothing more or less than an ancient dogma forged anew on the anvil of an antiquated theology; it may unite the churches outwardly, but it will do this at the price of perpetuating hypocrisy, confusion, and duplicity among theologians, religious teachers, and intelligent believers everywhere. And may this not be too great a price to pay even for a united church?

Church of Our Father (Unitarian), Newburgh, N. Y. KARL M. CHWOROWSKY.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "The Theological Basis for the World Council," was timely. As a young Baptist minister serving a Federated church (Baptist and Methodist), I immediately availed myself of whatever help is offered by the State Council of Churches in New York and by the Federal Council. I noticed at once that the Unitarian denomination was not listed as affiliated with the Federal Council and wondered why. Since as a liberal Baptist I find myself in complete agreement with every essential point of view of the Unitarians and admire the splendid spiritual contribution they are making, I am deeply concerned that such promising instruments of organized Christianity as the Federal Council and the World Council are so constituted that the Unitarian denomination cannot participate.

The following paragraph in your article is deeply significant: "What is it, then, that keeps a so-called 'liberal' Baptist a Baptist, and a so-called 'liberal' Presbyterian a Presbyterian? It is his consciousness of belonging to a community of faith, a community which exists underneath and in spite of his opinions as a 'liberal' and the 'conservative' opinions of many of his brethren. The unity which obtains in our separate churches is fundamentally a unity of the spirit, that is, a unity of community, not a unity of theological agreement." I would underline the last sentence, especially the predicate: "is fundamentally a unity of the spirit, that is, a unity of community, not a unity of theological agreement." Spiritual community is drawing the churches of Christendom together. If that spiritual community were expressed theologically in such a way that it would be agreeable to all branches of Christendom, although certainly not expressing the emphases of the various sects, it would be described as a fellowship of those believing in a God of love, justice, and truth who has revealed himself supremely in the life and teaching of Jesus. To emphasize the importance of Jesus it is not necessary to make an idol of him, to make him God. Although I am impressed with the fact that if it were not for Jesus there would be no Christianity, I am more impressed with the fact that if there were no God there would have been no Jesus.

It would help much if The Christian Century were to advocate some arrangement in the Federal Council and the World Council so that Unitarians could participate conscientiously and fully as Christians.

Federated Church, Spencer, N. Y. ELLERY B. HASKELL.

From a Utrecht Delegate

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to express my appreciation of your discriminating editorial in The Christian Century on "The Theological Basis of the World Council." When this item of the constitution was up for discussion in Utrecht there was considerable advocacy of substituting the Apostles or Nicene creed. It was at that point that I made one of my two speeches in the conference. I do not know that what I said had any influence but I spoke against the inclusion of any elaborate theological statement. There will be those, of course, who will wish that no theological statement were included in the constitution but I cannot see how we can have a church or a Council of Churches without some statement of our attitude toward Christ. My hope is that the entire constitution will be reasonably satisfactory as a basis on which the council can begin its operations. Your wholehearted advocacy of the Council will do much to put it forward. So far as I can see, the Council is the best idea on the horizon for cooperative Christianity.

I have had frequent opportunities of speaking about the Utrecht conference since I got home and have found everywhere sincere interest in it.

Central Christian Church, Dallas, Texas. GRAHAM FRANK.

NEWS *of the* CHRISTIAN WORLD

College Honors E. Stanley Jones

Florida Institution Erects Million Dollar Building Named for Great Missionary—Commencement Echoes

(Correspondence from the Southeast)

TAMPA, FLA., July 6.—Southern College, Lakeland, Fla., broke ground with ceremonial ado for the new E. Stanley Jones Foundation building during May. The building, which will be devoted to the religious activities of the school, will cost a million dollars. Most of the money has been contributed and subscribed already in Florida. The exercises brought the 53rd commencement program of the college to a close. Bishop Paul B. Kern and Dr. Paul W. Quillian, pastor of the First Methodist Church, Houston, Texas, delivered addresses.

A feature of the commencement was an elaborate pageant based on the life of John Wesley and commemorating the Aldersgate experience. Five hundred students and faculty members participated. Featured also in the commencement program was the gift of the late Dr. Frederick B. Fisher, former Methodist bishop in India, of his large private library and a Hindu temple which will be erected on the campus. Mrs. Fisher plans to build a home on the campus.

* * *

Celebrate Centenary of Episcopal Work

Florida Episcopalians passed the century mark last May and observed the anniversary of the diocese with a week-end celebration at Tallahassee, seat of early Episcopal activity in the state of Florida. Clergy and laity joined in the celebration led by Bishop Frank A. Juhan, of the north Florida diocese and Bishop John D. Wing of the south Florida diocese. Both dioceses are numerically small but have included many of the state's leaders, past and present, in their fellowships. A pageant written by Miss Margaret Weed, of Jacksonville, dramatized the growth of Episcopal labors in Florida since Jan. 17, 1838, when the diocese was established.

* * *

Glenn Frank Speaks at Rollins' Commencement

Rollins College students at Winter Park, Fla., heard Republican chairman Glenn Frank view national and world affairs with apprehension in his commencement address. President Hamilton Holt, whose bold educational experiments and unconventional management of the college have long attracted nation-wide attention, awarded the class "documents of graduation," and Dr. Frank another doctorate.

* * *

Seek Legal Bar to Methodist Unity

The movement which has been granted a charter in Georgia, to obstruct the unification of the northern and southern branches of the Methodist and the Methodist Protestant Church, has been carried into the courts by the small minority opposed to unification. They have attacked the plan of unification as "coercive," and seek to maintain a group of congregations under the name "Methodist Episcopal Church, South," and gain control of $400,000 worth of property they claim for the southern faction. An invitation has been issued to the unificationists to come back to their fold and be "welcomed with open arms and grateful hearts." The impression is conveyed that the error of their secession will be forgiven.

This struggle, looked upon as utterly hopeless, except to delay legal confirmation of Methodist organic unity, and ultimately lose Methodists, is touched with a sense of sentimentalism and grim humor. It reflects a problem that is still very real in the ranks of all the churches.

* * *

New Head for Baptist Woman's College

Bessie Tift College, Forsyth, Ga., an institution of Georgia Baptists, has a new head. Dr. Claude Lamar McGinty, former professor at the Woman's Missionary Training School, Louisville, Ky., and also a former professor at Mercer University, Macon, Ga., will succeed Dr. Aquila Chamlee, for the past 16 years president of the historic woman's college. The college, while small in student body and possessing a small endowment, like many church schools, can point with pride to a distinguished list of alumnae.

* * *

Methodists Seek to Rescue Wesleyan College

Wesleyan College, claiming the distinction of being the "oldest chartered woman's college in the world," at Macon, Ga., is struggling to work out its indebtedness. The splendid properties of the college were recently foreclosed and the bonds, valued at more than a million dollars, were bought for less than $300,000. Methodists have been called to the rescue of the college by Bishop W. N. Ainsworth and others. The recent annual meeting of Georgia Methodist pastors at the college for the summer "School of Preachers" deliberated over the plight of Wesleyan and was strongly urged by Dr. W. A. Shelton, of Atlanta, to rally people to the rescue of the institution.

ADIEL J. MONCRIEF, JR.

W. W. Gethman, World Y Officer, Dies

Walter W. Gethman, general secretary of the world committee of the Y.M.C.A. from 1926 to 1936, died at Geneva, Switzerland, on July 8. Mr. Gethman had been ill for some time with a heart ailment. Beginning his career as a Y student secretary at Northwestern University, from which he graduated, Mr. Gethman followed his service during the war in charge of Y work with the army of occupation by founding the Y.M.C.A. in Czechoslovakia. He remained there until taking up his world post at Geneva.

Pious Reaction Grips Hungary

Church Supports Privileged Landlords in Nation Marked by Extreme Poverty—Nazis Offer Reform

(Correspondence from Central Europe)

BUDAPEST, July 1.—If you were a good honest Hungarian, with love for your fellowmen, would you be a Christian or would you be a nazi? The predominant religion here is Roman Catholicism. It has just held a great world congress in Budapest, attended by 30,000 foreigners and 150,000 Hungarian visitors from the provinces. God and the church were exalted at vast mass meetings and the pious worshipers were urged to support the church against heathenism, paganism, godlessness, communism and nazism. After that the "holy hand" of St. Stephen, the first Hungarian king, who died 900 years ago, was taken about the country in a golden railway car amid great pomp, and shown to awe-inspired men and women who were told to love God and Hungary.

Those are the outstanding things the Catholic Church is now offering the Hungarians.

* * *

Church Congress Really Political Rally

The world congress here was essentially a Catholic "Partei Tag," like Hitler's great party rally held each autumn in Nürnberg. Only Hitler does it better. Göbbels is a cleverer stage manager than the Pope. In both cases it is a show, an effort to work on the emotions of simple people and make them think they're serving supreme good against supreme bad.

But what is behind Catholicism here in Hungary? As an organized force it is sheer reaction. It is one of the chief opponents of social reform, one of the principal supporters of agrarian feudalism. It is a stronghold of economic evil, yet appears before the destitute masses amid a great display of lights, music, gilt altars and colored garments to tell them that injustice is God's will. The communists here 20 years ago tried to bring about a social and political revolution and the church called them devils. The nazis now advocate social reform and the church calls them children of Satan. Reformers are considered enemies of God and the church in God's name supports the system which keeps the poor poor and enables the rich to enjoy their wealth in security.

* * *

Working for a Pittance

And do you know what poverty is in this country? Sociologists say the average wage for many land workers is about five cents a day—15 cents in the rush season. There are 3,000,000 people here—a third of the population—who are utterly propertyless. They are still called serfs. That many of them are underfed goes without saying. A

girl clerk in a store here gets from 12 to 15 dollars a month, a stenographer perhaps 20. A domestic servant six, with food and room. These facts are not denied. They are contained in a dozen recent sociological books and some of them even in the semi-official *Hungarian Quarterly*.

Over against that there are land magnates with fabulously large holdings. Twelve hundred families own a third of all the arable land in the country. And the Catholic Church is one of the greatest of all land holders. To complete the picture a small number of Jews own most banks, most factories, and most business. Some of them are extremely rich. Since the war, they have made enormous profits in destitute Hungary.

* * *

Church a Bulwark Of Privilege

That terrible social injustice exists in America and other lands is beyond dispute, but nowhere in Europe is it so flagrant as in Hungary. Here in agricultural Hungary are hundreds of thousands of undernourished people, scores of thousands of underfed little boys and girls. Over against these is an extremely rich church that throws all its force onto the side of wealth and serves as a bulwark of privilege. Does that make you feel like being a good pious Christian and kissing the cross? Are you attracted by the kind of religion that lets children go hungry as a church clings to vast wealth?

And what is one to think of such a church when it keeps shouting "Godless nazis, godless nazis," because the nazis here profess to want social reforms? Is it godly to sing mass to dispossessed people and scare them into bearing wrong with patience? That is the issue here: complete reaction and crying social injustice with the church, bankers and land magnates backing it, or a trial at reforms with the nazis, which may mean out of the frying pan into the fire. There is no middle ground, because the church and its allies have crushed all real liberalism. There are just two fronts here: the revolutionary fascism of the masses, striving for reform, and the pious fascism of the prelates, magnates and capitalists, fortifying privilege.

If the church and its allies win, a million men will have to keep on working for 20 dollars a year each, so that order and piety may be preserved. If mass fascism wins I don't know what will happen. But I know I am not much moved by rich bishops who try to frighten destitute fathers and hungry children with tales of the godlessness of reforming fascism. If that's all the Hungarian Catholic Church has to offer to the eastward march of mass reform, it's not much.

R. H. MARKHAM.

Montana Pastor Solves the Fishing Problem

Perhaps profiting by the experience of the Vermont Methodist minister who got in trouble with his congregation for going fishing on Sunday, Rev. Emerson W. Harris, of the United Congregational Church of Butte, Mont., has solved the problem of Sunday fishing by moving his Sunday services to Wednesday evening. "My congregation and I want to do some fishing this year," Mr. Harris is reported to have said, "so for the rest of the summer we will hold our regular services on Wednesday evening instead of Sunday morning."

Nation Shares Queen's Sorrow

Countess of Strathmore Praised by Archbishop—Parliament is Fearful That Privileges Are Threatened

(Correspondence from England)

LONDON, June 28.—The Countess of Strathmore and Kinghorne, mother of the Queen, died on June 25, and was buried on the 27th at Glamis, the ancient home of her family. It is in no formal way that our people share the sorrow of her majesty. It is everywhere known how strong and deep was her love for her mother, and how much she owed to her. The Countess of Strathmore chose her home "as the main center of her life"; so the Archbishop of Canterbury said at St. Martin's. He added: "It is the thought of this home life that sends our hearts traveling northwards on the wings of sympathy to her husband and family as they stand gathered together while her body is being lowered into the earth. Lady Strathmore's real and deep Christian faith was the basis of her life, and it gave her a wonderful serenity and courage."

* * *

Parliament Stirred by Threats To Ancient Privileges

Last night Mr. Sandys, a Conservative member of Parliament and son-in-law of Mr. Winston Churchill, raised what was seen at once to be no trivial matter of procedure. He declared that he had shown to the minister of war a draft of a question which he proposed to put in the House. The question contains particulars of facts which, so the war minister said, could only have been revealed by someone who broke the Official Secrets Act. He therefore submitted the whole matter to the attorney-general, who saw Mr. Sandys. There are two accounts of the interview. According to Mr. Sandys, at first the attorney-general explained that he would be required to furnish the name of his informant; it was afterward explained to him according to his remembrance of the conversation that if he refused to give the name, he would be liable to a term of imprisonment, though the attorney-general disavowed any intention of proceeding against him. The question arises how far a member of Parliament, receiving information which it is his duty to bring forward, is compelled to name his informant or whether, as a member of Parliament, he is privileged in this as in other matters. When the official secrets bill was before Parliament Mr. Dingle Foot warned the House that this very thing might happen. It was regarded by most members at the time as an impossible application of the law. But now it is alleged that the very thing has happened.

* * *

British Policy In Spain

The week has seen once more sharp and even bitter contentions upon the policy of the government toward Spain. Mr. Chamberlain was attacked by both Labor and the Liberals. Mr. Lloyd-George made another of his scornful denunciations of the ministers of the crown as weaklings—a bevy of maiden aunts! The debate was opened by Mr. Noel Baker who arrayed in a formidable manner the facts which the government had to take into account. British ships were deliberately bombed, British lives lost and the prime minister did nothing but protest in the spirit of Colonel Blimp: "Gad, sir, it is about time we warned Franco that if he sinks another 100 British ships we shall leave the Mediterranean altogether."

For the government Mr. Chamberlain explained that they have never admitted the right of Franco to bomb British ships; they

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have protested and are still protesting; but they hold in the responsible position in which they are placed that they must make it their chief end to work for the end of the war, which alone can solve all the many difficulties of the moment. Nonintervention, the readiness to offer their services at a favorable moment to make peace, above all the preservation of the peace of Europe—these considerations warrant an exercise of patience even under such provocation.

Lord Cecil has asked that in future the government whip shall not be sent to him. In other words, he differs so strongly from the policy of Mr. Chamberlain that he has separated himself sharply from the party to which he has belonged all his life and his fathers before him.

* * *

The Death of E. V. Lucas

Last Sunday there appeared in its customary place an essay by E. V. Lucas. It dealt with "Compleat Anglers" and ended with a paragraph which had these words for its opening: "It is a sad spot, as all spots are sad where once was cheerfulness . . . and where now is only desolate survival." On Monday morning we learned that Mr. Lucas was dead, and a spring of cheerfulness has ceased to flow. Lucas had many claims to our gratitude. He was a Sussex man who loved that south country; he was a witty writer, who took his part in *Punch* for a generation; he loved the countryside and all its lore; he had the zest for cricket which only an Englishman can have to perfection; he was a gifted anthologist and a novelist with an admirably easy and witty manner. But his greatest service to us, and this is a service which will not grow less valued with the years, was in his work upon Charles Lamb. There was something in Lucas which made him akin to Elia; and no one has given such patient toil and understanding sympathy to him as that which Lucas gave during his long life as a writer.

* * *

Church Assembly Has Quiet Session

The proceedings of the church assembly have not had any sensational results. Once more the question of the manner in which the election of bishops is made was discussed, and it was resolved to send forward a measure seeking to reform the old procedure. It is unlikely that anything will be done to alter the present legal methods, illogical as they are. There is no widespread desire to provoke a conflict between church and state. Still the *congé d'élise* will be sent to the dean and chapter, and with it the name of the bishop to be chosen.

* * *

And So Forth

In popular theology, Dr. W. R. Inge, in the *Spectator* says, "the philosophical conception of eternal life is translated into endless duration. In quite modern times the belief in a law of progress, 'the last great Western heresy,' has added the idea of progress in eternity, for which neither Christianity nor philosophy gives any warrant."

The London Missionary Society has entirely wiped out its debt, and is now free to move boldly into its future tasks. It must be added that this society has suffered heavily in China. In Shanghai alone the value of its property destroyed is over £20,000.

EDWARD SHILLITO.

Historic Albany Churches Merge

Reformed Congregations Vote to Unite —Debate Parochial School Aid in Constitutional Convention

(Correspondence from Albany)

ALBANY, July 11.—The merger of the Madison Avenue Reformed Church of Albany with the First Reformed Church, the oldest church in the city (organized in 1642), unites two groups that separated 115 years ago. The story of the merger is an interesting one. Fire completely destroyed the building of the Madison Avenue congregation more than a year ago. For a time the church considered the possibility of rebuilding on the old site and later a relocation in some other section of the city. In the meantime preaching services were held in Temple Beth Emeth, graciously loaned to them by the Jewish synagogue, and Sunday School and other activities in the Emmanuel Baptist Church. Rev. Henry A. Vruwink, pastor of the church, resigned in November 1937 to accept a call to the Fort Washington Collegiate Reformed Church of New York City. It was shortly after this that a definite proposition for the merger with the First Church was made by the First Church pastor, Dr. M. Stephen James. Careful consideration, involving many union and separate meetings, led to the vote by a large majority, finally made unanimous, on April 19, 1938.

* * *

Pastor Leads in Bringing Church Union to Pass

Dr. James is an unusual type of community leader, as well as an outstanding preacher and pastor. He has been closely identified with every good cause, such as the merger of social agencies in the Protestant Family Welfare, the National Preaching Mission, the Ministers' Association and the City Council of Religious Education. The plans for the merger are being carried along so graciously under his direction that not one ripple of dissatisfaction disturbs the current of united church work, represented in the move. As an example of his leadership, the members of the First Church resigned in a body so that both groups joined the new First Church on an equal footing. Thus the new organization not only heals the schism of four generations' standing but forms a new church of untold possibilities.

* * *

Parochial School Aid Before Constitutional Convention

The state capital is the scene of many hearings, debates and political moves, as the constitutional convention meets to revise the fundamental law of New York State. Two moral issues make the convention significant to the churches. First, there is the proposal to amend Article 9 Section 4 which prohibits the use of public funds, directly or indirectly, in support of sectarian or parochial schools. In the 1915 convention Ex-Governor Smith, then Assemblyman Smith, introduced such an amendment which was voted down. Delegate James J. Heffernan has proposed that such funds be legalized by the constitution up to 50 per cent of the costs of parochial schools. The immediate and positive opposition of the State Council of Churches (Protestant) as well as the expressed fear of otherwise sincere citizens that such a proposal would cause a religious controversy of serious proportions have shelved the Heffernan amendment. In its place the Roman Catholic Church is urging a series of amendments granting free bus transportation, free textbooks and free health service for pupils in parochial schools on an equal basis with the pupils of the public schools.

* * *

Debate Repeal of Gambling Ban

The amendment, proposed in a dozen forms, to repeal the century-old prohibition of lotteries and gambling, has aroused widespread interest. At a public hearing on May 10 a score of church organizations, including the State Council of Churches, as well as numerous other bodies appeared in opposition to the amendment. Those favoring the amendment admitted that gambling was wrong but that it could not be prohibited and that governmental control would bring in millions of dollars to relief and other public needs. The committee on "Bill of Rights" voted down the amendment by a vote of 8 to 7. Its proponents now urge its consideration by the whole convention.

* * *

Bishop Preaches at Peace Service

A union peace and memorial day service was held in the Cathedral of All Saints on May 29. Practically all the Protestant churches of Albany were represented and all of the patriotic organizations. Bishop G. Ashton Oldham, author of the popular poem, "America First," and strong peace advocate, preached the sermon.

* * *

Women Consider Church Unity

A union luncheon of the church women of Albany was held in Trinity Methodist Church May 17 to consider practical phases of Christian unity. The speakers were Mrs. Oldham, wife of the bishop, Dr. Earl Ledden, pastor of Trinity Church, and Dr. George L. Cutton, director of the Albany City Council of Religious Education. Mrs. Richard T. Pritchard, president of the women's group of the council, presided. A similar luncheon is proposed for next fall.

* * *

Week-day Religious Instruction Grows

The annual meeting of the City Council of Religious Education was held in the West End Presbyterian Church June 3. Reports showed that 635 children received religious instruction in the week-day schools and 550 in vacation schools, 148 Sunday School teachers were enrolled in community leadership classes and 200 young people received special inspiration from youth conferences. For the new year, just beginning, it was proposed to extend the week-day schools to include 300 more children, to reach at least 700 boys and girls in ten vacation schools and to set up a combined youth institute in the early fall as the first step in a larger training effort. The year closed with a balance of $1,100 in the treasury and all bills paid. Dr. Joseph S. Lawrence was reelected president.

GEORGE L. CUTTON.

Youth Throngs To Mountains

Summer Camps Near Denver Run by Religious Organizations Having Good Season—Push Housing Plans

(Correspondence from Colorado)

DENVER, July 1.—Youth from the plains are headed for the mountains at this season. College young people have come and gone from Estes Park and will be followed at that important center by various Christian Association groups. Geneva Glen, now under the direction of the Colorado Council of Religious Education, announces a large number of denominational conferences. The program of the council itself under the direction of Harold Gilmore includes Knights of the Glen (boys 8-15), Geneva Glendoliers (girls 11-16), Merrieglen (girls 8-11), Midwestern Youth Camp, and Midwestern Leadership Camp. Many of our young people went over the mountains last week to the Colorado Christian Endeavor convention at Grand Junction.

* * *

Plan Boys Club

A group of Denver citizens who have noted how much crime comes out of underprivileged sections of the city are taking a constructive step in plans looking toward the establishment of a Boys Club at the center of greatest need. Sanford Bates, former director of federal prisons and now executive director of Boys Clubs of America, was a Denver visitor last week. He spoke to a group of leading citizens offering the help of his organization in throwing the power of a strong Boys Club into the area of our city from which a substantial part of our juvenile delinquence comes.

* * *

Push Plans for Housing

Another group of citizens are working on the improvement of housing conditions in the city. The governor has appointed a housing committee which is being directed by Rev. Edgar Wahlburg, pastor of Grace Community Church. All legal barriers to slum clearance have been removed. Some of our officials are being awakened to the fact that there are slum conditions even in our city. The city council received a large delegation of labor leaders this week who petitioned that Denver should create a housing authority and avail itself of the federal grants for low cost housing.

* * *

Summer School of Missions Holds Session

Colorado has in its Boulder School of Missions a unique and strong state interdenominational woman's missionary training center. A large group of women gathered this year at Boulder for this missionary education project. The leaders included Mrs. Katherine Silverhorne of Philadelphia, Miss Ruth Seabury of Boston, Mrs. Ralph J. Huddelson of Indianapolis, Miss Ursula P. Hubbard of New York City, Mrs. Byron Wilson of Los Angeles, Miss Ruth Ardrey of India and Miss Hazel Shanks of Burma. The ladies have money in their bank account, missions in their hearts, and the finest educational approaches in their heads. They are a power in interdenominational work in our state as well as missionary work. They practically constitute the woman's department of the Colorado Council of Churches.

* * *

Half-Century Anniversary Time in Denver

Colorado does not look like a new country if you see only the surface. We have not stood against the sweep of standardization as well as Sante Fe to our south. But when you note the epidemic of 50th anniversaries recently celebrated, you realize that we are beginning to look back but have no great distance to look unless we stumble on some dinosaur tracks as did some WPA workers a few days ago. Trinity Methodist is one of our oldest and strongest churches and Dr. Otto Houser just led it in the celebration of its 50th anniversary. Sixth Avenue Community Church, Rev. Wayne Waters pastor, also observed its 50th anniversary. We have one pastor however, Rev. Joshia Gravett of Galilee Baptist Church, who has just preached his 47th anniversary sermon. This pastorate is the longest period spent in one church by any minister now serving in the Rocky Mountain area and it spans two-thirds of church history of this area.

* * *

And So Forth

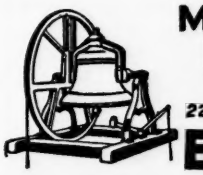
Dr. S. J. Mathieson, Central Christian Church of Denver, is staying at the job this summer that he may be ready for the International Convention of the Churches of Christ which will be held in his church in October.

Two of Denver's most beloved religious leaders are seriously ill. Rabbi W. S. Friedman has been laid low by a stroke. Rev. R. A. Pollock, First United Presbyterian Church, is critically ill with little hope for his ultimate recovery.

Dr. George Norlin, president of the University of Colorado, has announced his retirement at the end of the next school year.

Dr. John Knox of The Christian Century and *Christendom*, is on the faculty of the Iliff School of Theology for the summer session.

VERE V. LOPER.



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Fair to Build Temple of Faith

Golden Gate Exposition Appropriates to Recognize Religion—Peace Institutes Cover Pacific Coast

(Correspondence from Northern California)

SAN FRANCISCO, July 10.—"A Temple of Religion and Tower of Peace" is assured the Golden Gate International Exposition which will open next February. The *San Francisco Chronicle* explained that "securing the $100,000 came as a result of a long fight by the committee of 100. Final solution of the tangle saw the California commission for the Golden Gate Exposition appropriating $100,000 for the paving and other work at Treasure Island. Relieved of this expense the exposition was able to allocate the money for the temple." Out of the state's $5,000,000 appropriation larger amounts were allocated to recreation and education. Because New York state did not make any appropriation for a state building, California will not be officially represented at the eastern World's Fair but will use part of the sum set aside for building a peace exhibit in the state building. President Roosevelt is expected to break ground for the Hall of Religion on July 14. A Palestinian garden with flowers and shrubs mentioned in the Bible will be a feature. An interfaith citizens' committee of management for the Hall of Religion has worked in fine harmony under the leadership of Fred D. Parr, president, and Paul H. Buchholz, secretary of the Church Federation, with Rabbi Rudolph I. Coffee acting as chairman. Dr. Richard E. Shields is program chairman.

* * *

Conventions Numerous

The city has recently had more than its share of national conventions, the medical men being followed by the Rotarians, and now the Kiwanians. Provost James Henry of Lingnan University flew by clipper as a delegate from the Canton Rotary club. Rotary withdrew its resolution against war to save its Japanese clubs from embarrassment but the discussion revealed that the peace sentiment is strong in the organization. Kiwanis drew thousands Sunday night to hear Roy L. Smith's clear call for a return to religion.

* * *

Pacific School Changes

President H. F. Swartz of the Pacific School of Religion is resigning after 16 years of effective leadership. John C. Bennett of Auburn Theological Seminary is succeeding Dr. John Wright Buckham in the chair of theology. He gave the commencement address and several lectures preceding it on the Earl Foundation.

* * *

Four Dry Proposals On November Ballot

California drys, by securing nearly 200,000 signatures to petitions, have an excellent chance of putting on the November ballot three measures sponsored by the Anti-Saloon League, W. C. T. U. and other organizations. A fourth measure containing a local option proposal does not seem to have their combined support. One measure would set up a dry zone of 200 yards around schools and playgrounds similar to the dry limit of a mile around colleges. Another would prohibit advertising and display of liquor. The third would allocate 5 per cent of liquor taxes the first year for the rehabilitation of alcoholics, the share to be later increased to 15 per cent in 1939 and 1940 for the purchase of sites for farms and institutions. If enough voters sign the initiative measures, the educational campaign will be worth while. Seventh Day Adventists are working actively with other church groups.

* * *

Studying Peace

The fourth Mills Institute of International Relations on the Mills College campus had its largest and most enthusiastic attendance. Many of the speakers did not stay throughout the ten day period but shared their time with the Reed College Institute at Portland and the Whittier College Institute near Los Angeles. Miss Muriel Lester created a deep impression, as she did also at the Mills commencement and in Stanford chapel. The state secretary of the Communist party and General David P. Barrows spoke on the same evening. Jerry Voorhis, among the ten youngest congressmen, who surprised his pacifist supporters by voting for the big navy bill, was on the same program with Prof. Glenn Hoover of Mills College.

One of the six round tables was conducted by James M. Yard and Everett Clinchy on racial and religious factors in national and international affairs. The Japanese viewpoint was presented by Prof. Chitoshi Yanaga of the University of California, who is active in the local Methodist Church, and the Chinese by T. Z. Koo.

In training for summer "caravan" service are twenty undergraduate volunteers. The impression one gathers is that the peace movement is so divided that agreement on a program of action becomes almost impossible for most groups. However, the young people have a clearly thought out message to proclaim and will soon scatter over the state to share their convictions.

* * *

Synod Speaker From India

Dr. Sam Higginbottom of India on a two weeks' visit to the coast will address the Commonwealth Club on July 15, his message being broadcast on KGO. On July 17 he will preach for Dr. Robert Freeman in Pasadena in the morning and for Dr. Stewart McLennan in Hollywood in the evening, before addressing the Presbyterian Synod which is to convene in Santa Barbara July 21. Herrick Young of the Board of Foreign Missions will conduct a memorial service there for Roger Cumberland of Mosul, killed by bandits. He was a graduate of Occidental College.

* * *

And So Forth

Stanford University seniors and their families heard a stirring baccalaureate address from Dr. George A. Buttrick, preceding the commencement which is now held Sunday afternoon in the lovely open air amphitheater.

STANLEY ARMSTRONG HUNTER.

Candidate Runs On Bible Platform

Makes Race for Texas Governorship on Ten Commandments—Protest Granberry Dismissal

(Correspondence from the Southwest)

WACO, July 10.—Unprecedented crowds for Texas primary election days are coming out to hear W. Lee O'Daniel of Fort Worth in his race against 13 other Democratic candidates for the office of governor. They range from 10,000 to 40,000, according to the place available for the speech. He is making the race "on the Ten Commandments," he says, and exhorts his hearers to go to church. He is a flour manufacturer, and has not paid his poll tax, but his platform seems to suit the voters who flock to hear his assaults on "the politicians," into whose camp he has admittedly thrown much of a scare.

* * *

Dr. Truett Recovers

Dr. George W. Truett has recovered from his recent illness. He preached last Sunday in his Dallas pulpit and departed for the Canadian Baptist provincial meetings. As president of the Baptist World Alliance he will be engaged with visitation until the last of August, when he will return to Texas for the annual cowboys' campmeeting in the Davis mountains, and on the first Sunday in September will celebrate his 41st year as pastor of the First Church, Dallas.

* * *

Methodist Pastors in Summer Schools

Methodist pastors' schools, regularly conducted in the summer at Southern Methodist University and at Southwestern University, have been well attended, Drs. Diffendorfer and Poteat leading among the out-of-state lecturers. The pastors have given great welcome to Bishop Ivan Lee Holt, who upon leaving his St. Louis pastorate was installed as bishop in Dallas. He is chairman of the committee to select a new president of Southern Methodist University, to succeed Dr. C. C. Selecman, recently chosen bishop, and assigned to Little Rock. In the choice of bishops the Southern conference elected also Dr. W. C. Martin, pastor of First Church, Dallas, who is very popular with Texans irrespective of denomination. Sorrow has filled all Texas Methodism the past week because of the death of Rev. J. Grady Timmons, pastor of Travis Park Church, San Antonio, formerly of McKendree Church, Nashville.

* * *

Southern Baptists Wipe Out Debt

As vice-president of the Southern Baptist executive committee this correspondent has just returned from Nashville, where in obedience to the convention a new bond issue of $565,000 to refund old debts was passed, the whole series being subscribed upon issuance. During the past year no new debts on any of the convention agencies were created and a total principal reduction in debts amounting to $315,000 was effected. In connection with this semi-annual meeting of the committee President L. R.

Scarborough called the 18 state secretaries together for conference in regard to the evangelistic campaign voted by the Richmond convention. He was filled with great enthusiasm over the very successful conference of 1,500 pastors just held in Fort Worth Seminary in the interest of the campaign in Texas.

* * *

Summer Camps In Session

Summer encampments are now in progress. Churches of Christ are at Woodlake, near Sherman, this week. Presbyterians are in session at Kerrville. For the Episcopal meeting Canon Everett Jones of the Washington Cathedral is a welcome home-comer. Baptists have a number of such meetings, the chief one now beginning at Palacios-by-the-Sea. More than ever the churches are holding their evening services on lawns, usually adjoining the buildings. No decline in vacation Bible schools has been observed.

** *

Protest Dismissal of Prof. Granberry

On Sunday afternoon in Austin a protest meeting against the recent dismissal of Dr. John C. Granberry from Southwestern University was held. The call, addressed to "friends of civil liberty and intellectual freedom," was made over the signatures of H. M. Ratliff, presiding elder of the Methodist Church, Austin; P. M. Burroughs, Austin trades council; John Woodruff, American Federation of Teachers; Sam Householder, instructor, Weatherford College; N. E. Nelson, principal Mann School, Goose Creek; Carroll Moon, Wesley Foundation, University of Texas, Austin.

JOSEPH MARTIN DAWSON.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, Children (under 15 years).

Always Goodbye

(Stanwyck, H. Marshall, B. Barnes) (Fox) "Gallant Lady" of 1933, with details altered, but largely of same human appeal and interest. Story is of fine heroine who must carry on for self and baby when auto crash deprives her of her husband-to-be. Well-acted, but Cesar Romero overdoes in amusing role.

For A: Very good of kind. For Y: Too mature. For C: No.

A Trip to Paris

(Jed Prouty, Spring Byington) (Fox) Worthwhile addition to Jones Family series. Lively, amusing action, realistic characters in unpretentious little domestic comedy. Family has whirl in Paris and gets entangled with spy ring through son's romance. Good fun for the family.

For A: Amusing. For Y: Good. For C: Probably amusing.

Ava Maria

(Beniamino Gigli) (Itala Films) Foreign production, mostly English dialogue, distinguished by Gigli's superb voice. Lowly Austrian girl reaches operatic stardom by help of great tenor who falls in love with and wins her after long misunderstandings. His fine singing atones for hero's lack of romantic appeal.

For A: Fairly good. For Y: Mature. For C: No interest.

Gangs of New York

(Chas. Bickford, Ann Dvorak) (Republic) The usual tough characters and violent action in preposterous plot based on twin resemblance enabling federal agent to pose undetected as vicious gang head among latter's own henchmen, long enough to get desired racketeering evidence.

For A: Hardly. For Y: No value. For C: No.

Port of Seven Seas

(O'Sullivan, F. Morgan, W. Berry) (MGM) Mature, tedious story with Marseilles waterfront setting. Heroine's betrayal by lover mainspring of plot. Action static, dialogue endless with many speech incongruities, but whole made interesting by sincerely acted roles (Beery's best in long time) and real character values.

For A: Good of kind. For Y: Too mature. For C: No.

Tropic Holiday

(Milland, Raye, Burns, Lamour) (Para) Lavish, colorful Mexican settings for routine slapstick musical comedy, little or no plot, emphasis on song and dance numbers. Martha Raye substitutes bull-fighting for her usual raucous "singing" and Lamour exchanges her sarong for a serape.

For A: Depends on taste. For Y, and C: Probably amusing.

Shopworn Angel

(M. Sullavan, J. Stewart, W. Pidgeon) (MGM) Sentimental, mature, romantic drama made reasonably convincing by restrained treatment, excellent acting. Stewart appeals as the incredibly innocent doughboy whose simple, idealistic devotion to cheap, blasé chorus girl proves a redeeming influence.

For A: Very good of kind. For Y: Mature. For C: No.

Rascals

(Jane Withers, Rochelle Hudson) (Fox) Silly concoction with Jane her usual precocious self managing a modern gypsy caravan of penniless vaudeville performers. Cheap slang for dialogue, preposterous action made supposedly funny by grotesqueries of Borrah Minnevitch. Stealing made funny.

For A, Y, and C: Poor.

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White Banners	Yellow Jack
Holiday	Kidnaped
Three Comrades	Blockade

Best Recent Family Films:

Snow White	Robin Hood
Stolen Heaven	To the Victor
Mad About Music	Lord Jeff

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